THE WORLD'S MOST MYSTERIOUS MANUSCRIPT

Linguafranca

$4.95 US $6.25 CAN

APRIL 1999

THE REVIEW OF ACADEMIC LIFE

SAMBA& SCHOLARSHIP

BETTY FRIEDAN THE WAY SHE WAS

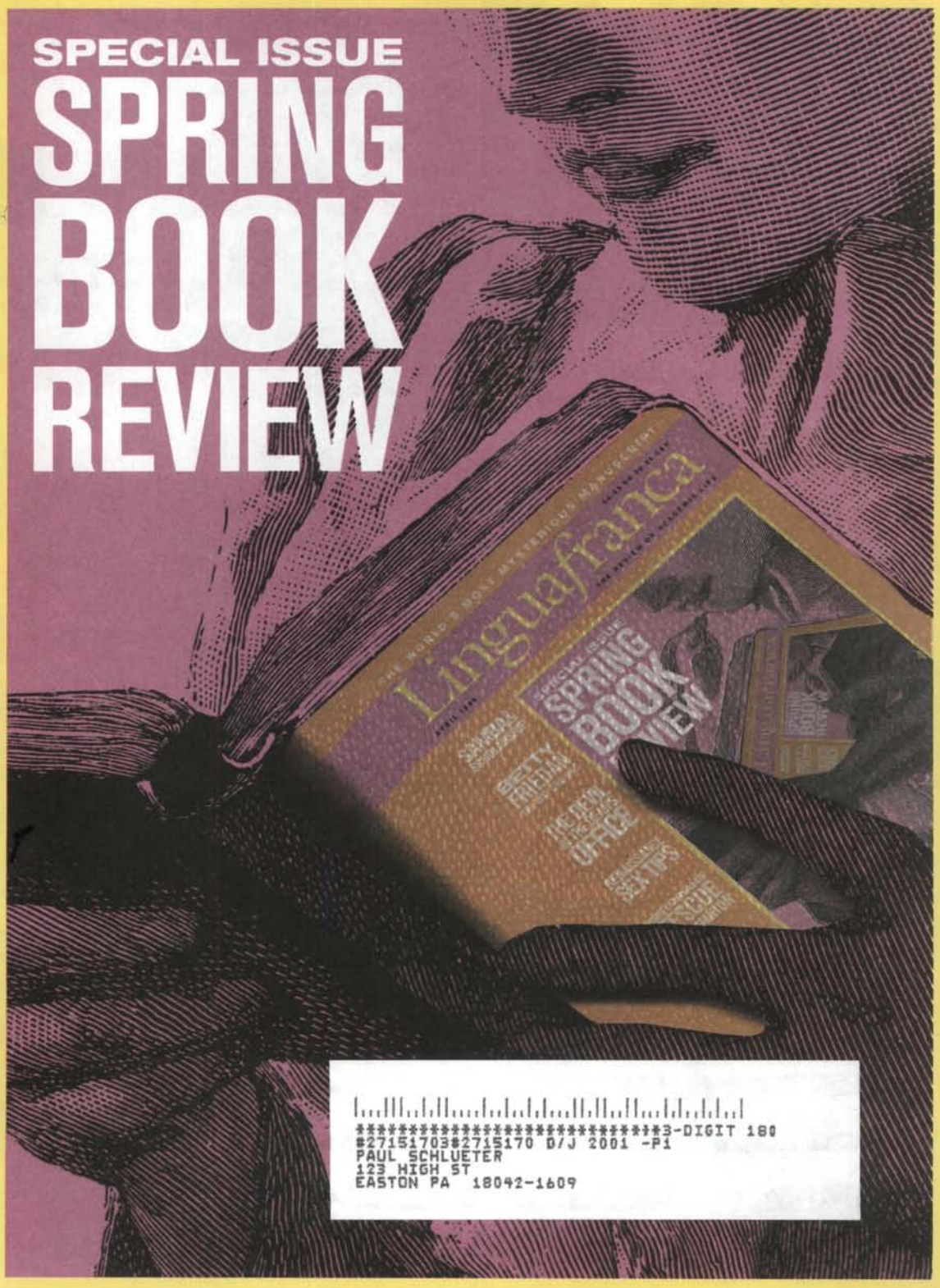
THE DEVIL IN THE DEAN'S OFFICE

RENAISSANCE SEX TIPS

HISTORIANS RESCUE BILL CLINTON

SPECIAL ISSUE

SPRING BOOK REVIEW

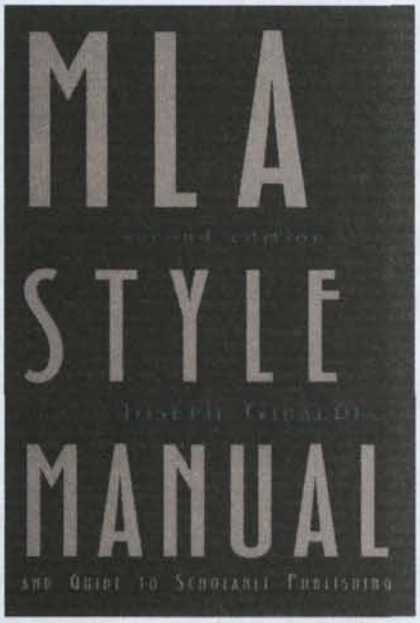


**********3-DIGIT 180
#27151703#2715170 D/J 2001 -P1
PAUL SCHLUETER
123 HIGH ST
EASTON PA 18042-1609

04>
74470 90984 2

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MLA Books for Writers



MLA STYLE MANUAL
and Guide to Scholarly Publishing
2nd edition

Joseph Gibaldi

Since its publication in 1985, the *MLA Style Manual* has been the standard guide for graduate students, teachers, and scholars in the humanities and for professional writers in many fields. Extensively reorganized and revised, the second edition contains several added sections and updated guidelines on citing electronic works—including materials found on the World Wide Web.

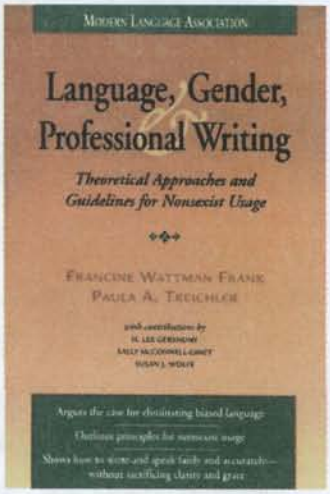
The second edition begins with an expanded chapter on the publication process, from manuscript to published work, and includes advice for those seeking to publish their articles or books. The second chapter, by the attorney Arthur F. Abelman, reviews legal issues, such as the arcana of copyright law, the concept of fair use, the provisions of a typical publishing contract, defamation, and the emergence of privacy law. Subsequent chapters discuss stylistic conventions and the preparation of manuscripts, theses, and dissertations and offer an authoritative and comprehensive presentation of the MLA documentation style.

1998 • xxviii & 343 pp.
Cloth ISBN 0-87352-699-6 • $25.00

"A standard authority for scholarly style."
— *Library Journal*

LANGUAGE, GENDER, AND PROFESSIONAL WRITING
Theoretical Approaches and Guidelines for Nonsexist Usage

Francine Wattman Frank, Paula A. Treichler, et al.

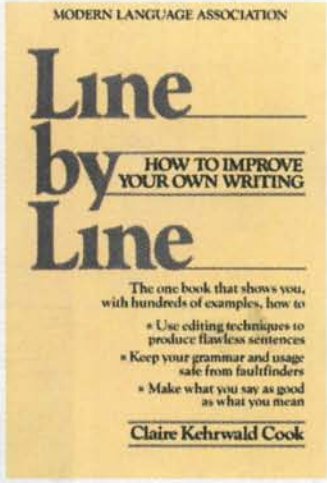

Modern Language Association
Language, Gender, & Professional Writing
Theoretical Approaches and Guidelines for Nonsexist Usage
Francine Wattman Frank
Paula A. Treichler

Language, Gender, and Professional Writing explores biased usage in depth—its origins, its effect, the related controversies—and provides sensible and sensitive guidelines for nondiscriminatory speech and writing. Designed for scholars, teachers, students, professionals, and readers concerned with language, this book demonstrates the importance and value of avoiding biased language and stimulates its readers to think of language as a rich resource offering many alternatives to objectionable usage.

1989 • viii & 341 pp.
Paper ISBN 0-87352-179-X • $18.00

LINE BY LINE
How to Improve Your Own Writing

Claire Kehrwald Cook


MODERN LANGUAGE ASSOCIATION
Line by Line
HOW TO IMPROVE YOUR OWN WRITING
The one book that shows you, with hundreds of examples, how to
• Use editing techniques to produce flawless sentences
• Keep your grammar and usage safe from faultfinders
• Make what you say as good as what you mean
Claire Kehrwald Cook

Many books tell you how to write, but *Line by Line* shows you how to polish your first draft. Claire Kehrwald Cook, a former editorial director at the Modern Language Association and a member of the *American Heritage Dictionary* usage panel, reveals the techniques used by professional editors to detect and revise flawed prose. Remarkably accessible and fun to read, *Line by Line* trains writers to catch their errors and suggests practical approaches to revision that can be adapted to any sort of exposition. Hundreds of poorly written sentences (culled from newspapers, magazines, and academic journals) are corrected step by step.

A popular feature of the book is an appendix that, in glossary form, discusses issues of questionable usage (e.g., *disinterested* vs. *uninterested*, *may* vs. *might*, the subjunctive mood, *that* vs. *which*, *who* vs. *whom*). Another appendix reviews elementary syntax.

Copublished by Houghton Mifflin and the Modern Language Association
1985 • xx & 219 pp. • Paper ISBN 0-395-39391-4 • $8.95

MODERN LANGUAGE ASSOCIATION
10 Astor Place, New York, NY 10003-6981
Phone orders 212 614-6382 • Fax orders 212 358-9140

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Table of Contents

Founder/Editor in Chief
Jeffrey Kittay

Editor
Alexander Star

Senior Editors
Emily Eakin, A.O. Scott

Managing Editor
Laura Secor

Art Direction
Point Five Design

Contributing Editors
Charlotte Allen, Adam Begley, David Bennahum, Masha Gessen, Jack Hitt, Jim Holt, Scott McLemee, Emily Nussbaum, Rick Perlstein, Eyal Press, Adam Shatz, Judith Shulevitz, Margaret Talbot, Inigo Thomas, Daniel Zalewski

Assistant to the Editor in Chief
Ben Eisman

Intern
Julian Young

Copy Editor
Ingrid Sterner

Photo Researcher
Caren Alpert

Original Design
Paul Ritter

Publisher
Anne Kinard

Advertising and Promotion Director
Robin Hutson

Circulation Director
Denise Robbins

Circulation Associate
Marcie Rosenstock

Advertising Coordinator
Hillary Frey

General Manager
Alan Levin

Systems Administrator
Moshe Feldberg

Office Manager
Terry Bhola

Accountant
Betty Zeidman

Lingua Franca (ISSN 1051-3310) is published nine times per year (Dec/Jan, Feb, Ma, Ap, May/Jun, Jul/Aug, Sep, Oct, Nov). © 1998 in the US by University Business, LLC, 22 West 38th Street, New York, NY 10018. Telephone: (212) 302-0336; Fax: (212) 302-0847. All rights reserved.
Subscription Rates: $29.95 for one year, $52.00 for two years. Additional postage per year outside the US: add $11 surface post, $21 airmail. US funds only. MasterCard/Visa/American Express accepted.
Subscription Orders, changes of address, subscription inquiries: *Lingua Franca,* Subscription Dept., PO Box 3000, Denville, NJ 07834; (800) 783-4903
E-Mail: subs@linguafranca.com
Web Site: www.linguafranca.com
Back Issues: $6 US; $7 Can/Mex; $8 other foreign. All orders prepaid by check to NY office.
Newsstand Distribution: Ingram Periodicals: (800) 627-6247.
Postmaster: Send address changes to *Lingua Franca,* Subscription Dept., PO Box 3000, Denville, NJ 07834. Periodicals postage paid at New York, NY, and at additional mailing offices.

Professors battle impeachment/a college defends marriage/Sarajevo saves a book

Special Supplement

BY BOOK REVIEWS

Emily Eakin on Betty Friedan
William Kerrigan on Academic Keywords
A.O. Scott on Ex-Friends
Jen Nessel on How to Do It
Gar Alperovitz on The Stakeholder Society
Ben Ratliff on The Mystery of Samba
Joan W. Scott on Raising Reds *and* Red Diapers
John Brewer on A History of the Modern Fact
Philip Kasinitz on The Future of Us All

Exploring the universe

*Wisconsin comes out/Oxford abandons poetry/*Peyton Place *returns*

Postmodern scholars are often attacked, with some justice, for their opaque writing and turgid prose. But do they deserve all the attention? From Talcott Parsons to Allan Bloom, more traditional scholars have written plenty of unfortunate sentences too. Lingua Franca *asks its readers to send us the worst examples of academic prose they can find.*

In 1912, the rare-book dealer Wilfrid Voynich purchased a medieval manuscript in Italy and brought it back to America. Filled with odd botanical illustrations and images of naked women, the manuscript was written in a code that looked simple to decipher. But decades later, Voynich's book remains an enigma. Locked in a room at Yale's Beinecke Library, it keeps its secrets from even the most determined scholars.
BY LEV GROSSMAN

Jim Holt on the appearance of objectivity.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Linguafranca
BOOKS
www.linguafranca.com

532 PAGES, $24.95

In smarter bookstores everywhere.

FOR YOUR STUDENTS CONSIDERING GRADUATE STUDY, THERE'S NO BETTER PLACE FOR THEM TO BEGIN THEIR RESEARCH THAN .

SEAN WILENTZ
Professor of History,
Princeton University

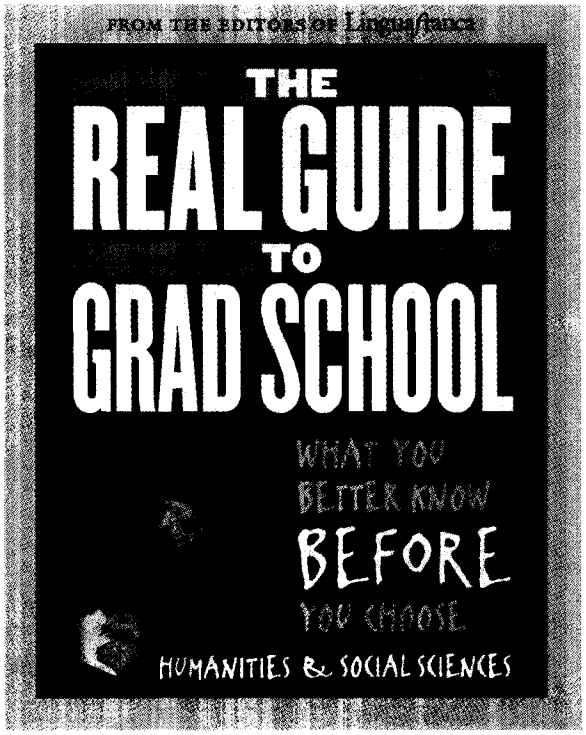
"THE REAL GUIDE is the source I have longed for in my advisement of students. I have recommended it more than any other guide this year."
MARY RAYMOND, Director, Office of Career Counseling, Sarah Lawrence College

"The best guide to graduate study around."
NANCY FOLBRE, Professor of Economics, University of Massachusetts

"This book steps beyond the bounds of most reference guides."
LIBRARY JOURNAL

"Easily the best guide to higher education ever written."
THE FREE PRESS, University of Chicago

"An excellent research tool."
THE DAILY NEWS



is the ultimate insider's map for anyone considering graduate school. Dealing with both the intellectual issues and the practical choices, it's as if savvy professors, a university library, and a job market hot-line were all present to advise and guide the prospective student. For your students considering grad school, this is the one book they can't afford not to read.

Based on hundreds of interviews with professors, graduate students, and administrators, covers:

TIPS on getting in and paying for grad school.

THE LOW-DOWN on Ph.D. programs in the twenty-three major disciplines of the humanities and social sciences.

VITAL ANALYSIS of departments and specialties: everything about what to study, where to go (and why), how the departments rank, and what to expect in grad school.

A WINDOW on the academic profession and the state of the current academic job market: discipline by discipline.

CONTACTS & RESOURCES for associations, rankings, journals, web sites, and areas of specialty by school—for each discipline.

JOBTRACKS from Lingua Franca's exclusive database showing who got hired and where they trained.

"It's about time we had a guide book written by somebody who really knows the culture of graduate school from the inside. Who better than Lingua Franca? I'll definitely be recommending THE REAL GUIDE to my students."
GERALD GRAFF, Pullman Professor of English and Education, University of Chicago

"Immensely helpful. I wish I had such a guide when I started thinking about grad school."
ANDREW PARKER, Professor of English, Amherst College

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LETTERS TO THE [illegible]

LETTERS TO **LINGUA FRANCA** SHOULD BE DOUBLE-SPACED AND ACCOMPANIED BY THE CORRESPONDENT'S NAME, ADDRESS, AND TELEPHONE NUMBER. LETTERS MAY BE EDITED FOR CLARITY OR LENGTH.

UNDER HIS SKIN

Jon Wiener's review of the Hofstra Frank Sinatra Conference ["The Satin Scholars," February] captures only one dimension of a resonant academic event. Many of us who attended and gave papers were not sociologists, semioticians, or post-structuralists. Committed to the idea that Sinatra's musicianship places him in the company of giants like Ellington, Parker, and Coltrane, we were on hand to analyze and explain his artistry, not provide a clever reading of his status as textual signifier. The admiration, love, and respect that the subject provoked were, finally, joined by a profound sense of loss. In my presentation, I suggested that Sinatra was the last vital singer to interpret a golden age of popular song to a mass audience. Others will sing the same songs to small groups of discriminating listeners, but none will link us simultaneously to a great body of music literature and to each other in the way Sinatra did.

SAMUEL L. CHELL
PROFESSOR OF ENGLISH
CARTHAGE COLLEGE

STRANGE DAYS

England's adoption of the Gregorian calendar in September, 1752 did not, as Jim Holt suggests in his otherwise helpful piece [Hypotheses, February], cause "great popular consternation," at least in the short term. Robert Poole's 1995 essay in *Past & Present* on the English reaction to reform dispels the myth that plebeians cried, "Give Us Back Our Eleven Days!" Hogarth's famous print notwithstanding, the English proved uncharacteristically accommodating to an ostensibly Catholic reform.

Nor did the elimination of the eleven days generate any particular resistance in Britain's North American colonies. Because a sizable proportion of the colonial population was adept at using both calendars before the official reform in 1752, colonial North America accommodated the temporal shift with some facility. Merchants, in fact, welcomed the reconfiguration for it relieved them of having to negotiate between their own, British Julian calendar and the Gregorian, new-style calendar used by their trading partners. The reform of 1752, at least in Britain and colonial North America, caused very little immediate fretting. Cultural plurality, commercial needs, calendrical savoir-faire, and, as Holt rightly notes, a consciousness that calendar time was multiple and constructed ensured that ripping days from the calendar caused little angst.

MARK M. SMITH
ASSISTANT PROFESSOR OF HISTORY
UNIVERSITY OF SOUTH CAROLINA

DON'T BLAME MAXWELL

By demonizing the late Robert Maxwell, Mark Rambler ["Do It Yourself," December/January] distorts our picture of the current library crisis. Maxwell's creation of Pergamon Press had the endorsement of leading scientists who were also members of scientific societies. They particularly appreciated his support for emergent subfields that the established academic societies preferred to subordinate or ignore. Maxwell made a remarkable contribution to the internationalization of English-language science.

In contrast, the efforts of the Scholarly Publishing & Academic Resources Coalition (SPARC) only play into the hands of university administrators who seek to decrease their library budgets even further. Universities once considered spending 6 percent of their budgets on libraries; now that figure is closer to 2 percent. Meanwhile, SPARC places the consideration of a journal's price-per-word above the consideration of its relevance and usefulness. It implicitly asks members to cancel niche journals that are considered essential by faculty. Moreover, it demands that all participating libraries cough up a considerable membership fee. That means a lot of books are not purchased. It may also mean subsidizing unidentified projects.

The real problem is not the rise of journal costs. It is that university managers decided long ago that their libraries' collections were a cost center rather than an asset required for effective research and education.

What are the ugliest relevant facts? The total "profit" reported by all U.S. research and doctoral universities exceeded $3 billion in 1994–1995—more than enough to restore decent library collections. Even uglier, perhaps, is the cowardly failure of scientific societies to fight for more library funding—a failure that betrays their mission "to advance the diffusion of knowledge." They are well aware of the shortfall in library funding since 1970 and the reasonable possibility of remedying it. Their members' interests are at stake. So is their integrity. Why do they wait? I have asked this question for many years. A straight answer is unavailable.

ALBERT HENDERSON, EDITOR,
PUBLISHING RESEARCH QUARTERLY,
BRIDGEPORT, CT

[illegible]

Our February Jobtracks listing of more than 7,500 academic hirings for the 1998–1999 academic year requires several emendations. Julia Pedroni has not taken a post at the University of Toronto. Thomas M. Spencer received his Ph.D. from Indiana University, not Trinity College; Changhua Rich was trained by the University of California at Santa Cruz, not Riverside; the assistant professor of Spanish hired by Georgia State University and trained by SUNY Stony Brook is Héctor D. Fernández L'Hoeste, not Hugo Fernández; finally, Judith Kissell was hired by Georgia College and State University, not Georgia State University.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Field *Notes*

ALL THE PRESIDENT'S MEN

WHEN POLITICIANS ARE OUTraged about the academy, they dismantle museum exhibitions or pass Congressional resolutions. When academics are outraged about politics, they sign petitions. In the last six months, as intellectuals watched the impeachment proceedings against President Clinton, there was plenty of outrage to go around. Accordingly, there have been plenty of petitions.

There have, for starters, been petitions by lawyers: The constitutional scholars Susan Low Bloch of Georgetown and Jed Rubenfeld of Yale got more than four hundred legal experts to agree that only crimes against the state warrant impeachment, while Cass Sunstein of the University of Chicago garnered 250 signatures for a one-sentence brief saying the charges against Clinton aren't "appropriate" grounds for ousting him.

There have been petitions by theologians, too: Max Stackhouse of Princeton Theological Seminary, Jean Bethke Elshtain of the University of Chicago, and 160 other religious (mostly Christian) scholars have signed a statement (to be found at the portentous Web address www.moral-crisis.org) admonishing that Clinton's pleas for forgiveness shouldn't get him off the hook.

But above all, there have been petitions by historians. Of all the statements circulated, the most controversial one appeared in a *New York Times* advertisement on October 30 bearing the signatures of more than four hundred historians. "The historians' petition," as some call it, has thrilled the White House, peeved the Republicans, and led to a wrangle within the history profession that reveals much about academic politics today.

The story begins with a conversation last October between Princeton historian Sean Wilentz, a nineteenth-century scholar, and Arthur Schlesinger Jr. of the CUNY Graduate Center, who has been for decades the best-known historian in America. As calls for Clinton's impeachment escalated, Wilentz and Schlesinger, both liberal Democrats, agreed the press was ignoring the historical issues at stake. Though neither man liked Clinton much, they worried less about the president's misdeeds than about what they considered an illegitimate, partisan campaign to oust him. An authoritative opinion from eminent scholars, they thought, might refocus the debate.

With editorial assistance from the civil rights historian Taylor Branch and others, and with the imprimatur of Yale's C. Vann Woodward—"the conscience of the profession," as Wilentz and Schlesinger both called him—they proceeded to draft a statement. Though their argument has by now become quite familiar, back in October few were making it: "The Framers explicitly reserved [impeachment]," Wilentz and his co-authors wrote, "for high crimes and misdemeanors in the exercise of executive power." Only crimes that a president committed in his capacity as president warranted this extreme measure; and by that standard, they argued, the charges against Clinton fell short. In pressing ahead anyway, the Republicans in Congress were creating a "theory of impeachment...unprecedented in our history."

Schlesinger and Wilentz began calling, faxing, and emailing colleagues. "At 11:16 A.M. on October 19, I sent out my first batch of emails to a total of ten people—Pauline Maier, Drew Gilpin Faust, Jack Rakove, Michael Kammen, a few others," says Wilentz, scanning his computer logs and citing some leading historians of the early American republic. "By October 22, I had more than two hundred, almost three hundred, emails that had come in."

Wilentz and Schlesinger say they were astonished by the spontaneity, volume, and range of the response. According to Wilentz, the signatories included Democrats, Republicans and Independents and scholars at schools ranging from Yale and Stanford to Arkansas State and Tennessee Technological University. The list included Edmund Morgan, John Hope Franklin, Doris Kearns Goodwin, Garry Wills, James MacGregor Burns, James McPherson, David Kennedy, Alan Brinkley, Robert Dallek, Linda Kerber, and roughly four hundred others. "It displayed the width and breadth of the historical profession," Wilentz says, adding after a pause, "except the hard left and the hard right."

Indeed, critics on the left and right didn't like the petition one bit. They felt the petitioners were trying to fob off an essentially political claim as an "objective" historical judgment. "I think you could have gotten the exact same names

CORBIS-BETTMANN

to sign a petition *for* impeachment if Richard Nixon had done what Clinton did," says the Harvard historian Stephan Thernstrom, a former New Left historian who has moved rightward.

Robert Bork, the former judge and champion of original-intent Constitutionalism, shared Thernstrom's view. He cobbled together his own

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

lineup of "lawyers, law professors, political scientists and historians, most of whom have made careers studying the Constitution."

Bork's petition argued that, contrary to Wilentz and Schlesinger's claim, it was not the impeachment inquiry but a dismissal of the inquiry that "would permanently disfigure and diminish not only the Presidency but the American system of government."

AP/WIDE WORLD PHOTOS (2)

"The main sentence of [the Wilentz] statement is a lie," says Thernstrom. "My copy of the Constitution—and I've looked at it pretty closely—does not *explicitly* say that 'high crimes' involve only the exercise of presidential power. But that is what their statement claims." Where Wilentz invoked James Madison, the main architect of the Constitution, Bork's statement cited Alexander Hamilton, who allowed for impeachment for "injuries done immediately to the society itself." Eventually ninety-six conservatives, including political scientists Harvey Mansfield, Walter Berns, and Thomas Pangle, and law professor Lino Graglia (as well as the Republican politicians Ed Meese and William Bennett), signed the declaration. *The Wall Street Journal* published it on December 10.

More caustic than the challenge to the Wilentz-Schlesinger petition from the right, however, was the challenge from the left. While a number of decidedly left-wing scholars put their names to *The New York Times* ad, a good many refused. One abstainer was a man Wilentz called "an old friend," the historian Jesse Lemisch of New York's John Jay College of Criminal Justice.

Lemisch, a respected Colonial historian, has long been active in politics within the profession. In 1969 he helped a fellow radical historian, Staughton Lynd, run an insurgent (and losing) campaign for the presidency of the American Historical Association. In a scathing essay in the December 4 *Chronicle of Higher Education,* Lemisch attacked

> Sean Wilentz believes the historians' petition is "the most important [academic] political effort in the last thirty years."

Schlesinger, a former adviser to President Kennedy, as "a lifelong Democratic Party flack" (previously, he had referred to Schlesinger as a "codpiece"); Woodward for his "angry response to the '60s"; and Wilentz as "a talented former historian on the left who writes frequently in the rightward-surging *New Republic.*" In a seemingly unintentional irony, he ridiculed the historians' "somewhat Borkian" reverence for the Constitution. To kowtow before the Constitution and the strong presidency it enshrined, he argued, is to endorse the Framers' aristocratic predilections over the more democratic system of government that has evolved in America since 1789.

In what he intended as a gesture of courtesy, Lemisch sent Wilentz a heads-up email, along with his *Chronicle* article, explaining that the barbs were "nothing personal." Wilentz fired back on December 5, taking umbrage at Lemisch's "sneering, ad hominem...opening paragraphs" and false protestations of "nothing personal." He urged Lemisch to remove his ideological blinders. "By falsifying the Constitution, the far right is on the brink of completing a bloodless coup d'etat. We four hundred (now closer to five hundred) historians have tried to stop it. (At the risk of sounding personal, What have you done to stop it, Jesse?) To see our statement as anti-democratic or neo-Hamiltonian...is ludicrous."

Lemisch countered on December 16, just after Clinton launched a new round of bombing attacks on Saddam Hussein's Iraq. "What now, Sean?" Lemisch taunted. He went on to question "whether [Wilentz's] concern for defending the Constitution extended to this."

"As I supported the attack on the fascist Hussein, and found it constitutional," Wilentz replied, "my defense of the Constitution was not in peril.... But even if I thought the opposite regarding Iraq, it would not change what I had to say about the Lewinsky impeachment one iota. So, concerning that issue, to argue about Iraq is irrelevant." Wilentz calls Lemisch's posture "pathetic": "He's hanging on to a kind of lefter-than-thou politics. The issue is not my politics or former politics, or my talents or

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

former talents, but what could be done to stop these right-wing creeps from trampling on the Constitution."

Seeing that he was getting nowhere with Wilentz, Lemisch had one recourse: He drafted a petition of his own. At the annual meeting of the American Historical Association in Washington, D.C., in early January, Lemisch circulated a statement criticizing the impeachment of Clinton over the Lewinsky affair but at the same time urging his impeachment for bombing Iraq and, last summer, Sudan and Afghanistan. Roaming the halls with a clipboard, he had no trouble attracting support. "People just started grabbing their pens, saying, 'I've been looking for a petition that said just this,'" Lemisch recalled. "I was overwhelmed by the response." Eventually he garnered more than two hundred names, including those of Lawrence Levine, Eileen Boris, Linda Gordon, and Leo Ribuffo (Boris and Gordon signed Wilentz's petition as well). He recently published the statement in *The Nation* and its fellow left-wing magazine *In These Times.*

Lemisch believes that the petition rift "reflects the grim state of liberalism today." It's pitiful, he says, that so many on the left make common cause with Clinton, who has hardly been a model of liberal, let alone left-wing, governance. For his part, Wilentz, who testified against impeachment before Congress in December, sees the four hundred-plus signatures as indicative not of co-optation by the Establishment but of "the most important academic political effort in the last thirty years." The spontaneous coming together of hundreds of historians, he points out, represents what the New Left always dreamed of: "a movement." "Never before have historians acting as historians had this much of an impact on a public event. We actually did something. This is real politics."

Yet what did the historians' petition achieve? It didn't stop the House Republicans from impeaching Clinton. Wilentz ventures an answer. "We made the intellectual case for what most of the American people knew instinctively—that these were not impeachable offenses." He contends that the historians' and constitutional lawyers' petitions altered the debate—and forced the Republicans to argue, as they eventually did, that Clinton's misdeeds amounted to crimes against the state.

The presidential historian Doris Kearns Goodwin, who has been harshly critical of Clinton but signed Wilentz's petition, agrees that the statement made a difference. "It became part of the general argument that impeachment should be reserved for injuries against the state that only impeachment can remedy. The petition lent authority to that larger argument, and at the end of all this, that larger argument will have prevailed."

DAVID GREENBERG

THE MARRIAGE MAJOR

BACK IN THE 1950S, IT WAS A joke when people said that husband-seeking coeds were getting their M.R.S. degrees. It isn't anymore. And it's not just women either. Anybody can do it and get academic credit besides. Last fall, marriage studies became an official major at the Allentown College of St. Francis de Sales in Center Valley, Pennsylvania.

According to theology professor Brian Kane, who proposed the major, students at this small Roman Catholic school had been clamoring for more how-to courses on getting and staying hitched. "I have been concerned about the trend in our society toward a more cavalier attitude toward marriage," says Nancy Bucci, one of three declared marriage studies majors. "When the marriage major came up, it just clicked for me. It will help me personally, but my goal is to be working with a parish or a diocese to help families to see that there are God-filled moments in the mundane—feeding your children, for example, or taking care of them when they're sick. This field is so new, there are really no job descriptions for it. I'll have to be a pioneer."

Kane's ultimate objective may be to make divorce rates plummet, but he says the courses required of Bucci and her classmates will meet traditional academic standards for open-minded intellectual inquiry. The major is structured around classic works on friendship and love from Aristotle to Erich Fromm. All together, students will take seven core courses—including "Sexual Morality," "Christology," "The Church and Family Life," and "Theology of the Body and Parenting." Despite the moral inflections to some of these titles, Kane insists the major is ideologically neutral: "We go through questions about how to view the body.

Is marriage studies the right's answer to women's studies, disability studies and queer theory?

We look at Christian and some non-Christian approaches and see how the morality of sex would figure into each of those. In Catholic teaching, we would start out with the idea that the body is something that's good. Then the question becomes how do you know the meaning of sexuality? Different traditions will have different kinds of answers to this."

As evidence of his ecumenical intentions, Kane cites the relatively liberal approach

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to homosexuality in the course on sexual morality. "Certainly the Bible has some things to say about questions of homosexuality," he says, "but there's a great deal of controversy with regard to how you interpret various norms in the Bible. I think there's a difference between telling students what the Catholic tradition says and telling them what they have to believe."

Kane is teaching three of the major's courses. The rest of the faculty has been culled from philosophy, history, sociology, and business. But Kane's job may be the most difficult. It's one thing to teach basic theology or Roman Catholic doctrine, but it's quite another to teach people how to love. Kane says he'll teach it the same way he teaches sexual morality. He'll offer up the standard Roman Catholic line (without actually endorsing it), and then he'll cover various other models, including David Knox's popular psychology-based theory of how marriage works. (Vaguely similar to Elisabeth Kubler-Ross's theory of grieving, this model holds that marriage has three distinct phases: infatuation, disillusionment, and acceptance.)

But are these loosely held theories and catechisms enough to hang a major on? In the ongoing donnybrook over college and university curricula, a marriage studies major is bound to provoke debate. Is marriage studies the right's answer to leftish designer fields like disability studies and queer theory? Or is it just a twelve-step program for credit? An informal survey of public intellectuals reveals opinions dividing predictably along party lines. The conservative syndicated columnist Maggie Gallagher, whose book *The Abolition of Marriage: How We Destroy Lasting Love* (Regnery, 1996) attacks the government's role in promoting marital instability, sees marriage studies as a positive addition to academe. "In just about every human society we've ever encountered, there is something called marriage, and there are a lot of questions to be raised about it," she says. "What is the relationship of our new discoveries in sociobiology to the natural underpinnings of marriage? What is the explanation for the rise of the Western model of romantic intimacy in marriage and why does it seem to be functioning less well? These are not trivial questions, and they're certainly not unintellectual questions. They're worthy of study."

On the other hand, Katha Pollitt, *The Nation*'s feminist columnist, will have none of it: "Well, theology is definitely the right department for this silly major!" she says. "If Catholicism held the secret to marital happiness, it wouldn't have a celibate priesthood. After the students get their B.A. in marriage, they can always get an M.A. in divorce."

NORAH VINCENT

THE BOOK THAT WOULDN'T BURN

LAST DECEMBER, BOSNIAN Serb authorities complained once again to the press that their Muslim counterparts were failing to comply with the Dayton Accord. But this time, they were not arguing over territory or resources. They were upset about an illuminated fourteenth-century manuscript—a Sephardic religious text no less, written in Hebrew. According to the Associated Press, which recorded the dispute, the Serbs had invoked the terms of the Dayton peace agreement to demand their third of the renowned Sarajevo Haggadah. While not asking for the work to be physically divided into three, the Serbs, the AP reported, were claiming the right to display the manuscript every third year in a museum in Banja Luka, the Bosnian Serb capital.

Or were they? Within days of the wire report, Jelena Kadic, a spokesman for the Republika Srpska, the Bosnian Serb entity, denied that such a request had been made. Indeed, what possible interest could an old Jewish manuscript have for the Serbs, who had just spent three and a half years systematically obliterating every bit of Bosnian patrimony not explicitly their own?

In a country where propaganda has become as potent a weapon as military force, the line between news and rumor is frequently indiscernible. But while the Serbs may or may not have demanded their piece of the prayer book, the story underscores the extent to which the Sarajevo Haggadah has become—as improbable as it may seem—one of Bosnia's most important national symbols.

Commissioned around 1350 for a wealthy Jewish family, probably in Barcelona, it is one of only a dozen or so intact examples of a rich but little-known tradition of Judaic manuscript illumination that flourished in the cosmopolitan culture of late-medieval Spain. Written in gold and copper calligraphy, it contains sixty-nine miniatures and is the only surviving work of its kind that narrates the entire creation story in images. With the advent of the Spanish Inquisition, the Haggadah, like the exodus from Egypt it records in its pages, began a life of exile.

ASSOCIATED PRESS

By 1609, the year it was stamped by a papal official, it had arrived in Italy. "The censors read through it," says Bezalel Narkiss, a Princeton art historian who has worked on the manuscript, "and, presumably finding nothing heretical in its Old Testament narrative, let it pass." There are several legends about how the manuscript then got all the way

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to Bosnia: According to one, a young Sephardic man from Sarajevo met and married an Italian Jew while studying in Padua and received the Haggadah as part of her dowry. Another legend has it that a Jewish merchant from Sarajevo did a great favor for a Florentine colleague and received the codex in return. Whatever the case, there is evidence to suggest the Haggadah may have reached Sarajevo in the seventeenth century and was then handed down from generation to generation of a local family. It shows evidence of frequent use: There are wine stains on some of the pages, as well as marginal scrawlings in a child's hand.

In 1894 the Haggadah was sold to Sarajevo's newly established National Museum. Then, in World War II, it mysteriously disappeared, somehow evading the ravages of the German occupation, during which eight thousand of Sarajevo's ten thousand Jews were killed. According to various legends, a Muslim priest hid it inside the local mosque, a Serb peasant slipped it under his doorstep, or an Arabic scholar buried it under an apple tree.

After the war, the manuscript returned to the National Museum, where it was displayed to the public only twice—in 1966 and 1989. And then, in the spring of 1992, the Haggadah was in peril again, as the Serbs began shelling the Bosnian capital. Over the course of a few months, the city witnessed the destruction of most of its cultural institutions. Indeed, the three-day incineration of the city's National Library may well have been, as András Riedlmayer, a bibliographer at Harvard's Fine Arts Library, puts it, "the largest single incident of book burning in modern history." The National Museum hardly looked safe. In early June

THE SARAJEVO HAGGADAH

of that year, a group of Sarajevan authorities, including the Muslim scholar Enver Imamovic, broke into the museum and spirited the Haggadah away to a vault in the National Bank.

As the war continued, however, the fate of the manuscript was increasingly in doubt. All access to it was forbidden; no one outside the government could vouch for its safety—or even existence. And because of its extraordinary value—the codex was appraised at $7 million in 1991—some Sarajevans, especially in the dwindling Jewish community, feared that the cash-strapped Bosnian government might attempt to use the work to finance the war. These fears were fanned by a February 1995 article in *The New Republic,* which reported that a hard-line Muslim nationalist in the Sarajevo government was trying to unload the manuscript on the black market—apparently to buy arms.

The New Republic allegations put enormous pressure on the government to confirm it still had the Haggadah. In a carefully staged Passover ceremony, the manuscript was brought to the Sarajevo synagogue by Bosnia's Muslim president, Alija Izetbegovic, and shown to a small gathering. The media welcomed the event, which was attended by leaders from the city's Orthodox, Catholic, and Muslim sects, as a rare moment of national reconciliation. But the manuscript's rescuer, Enver Imamovic, who had become the director of the National Museum (his predecessor was shot by Serbs in front of the building), was outraged by the public viewing. In an open letter to Sarajevo's main newspaper, Imamovic said he was resigning from his post to protest the government's reckless handling of the Haggadah.

In the war's aftermath, the Haggadah has become all the more precious to Bosnian government officials—and as inaccessible as ever. When a Western journalist was finally given permission to see the work in 1996, he had to sign a series of permissions and make a pledge not to divulge its location. He was escorted by eleven paramilitaries with machine guns and only then given a brief glimpse of the manuscript.

Meanwhile, Sarajevo's Jewish community—today reduced to a few hundred people—is left to wonder why a piece of its heritage has Muslims and Serbs so stirred up. One particularly poignant explanation is that as Christians and Muslims clashed, Sarajevo's Jews were seen not as scapegoats for the city's ills but as one of its few coheseve forces. During the darkest days of the siege, the Jewish community performed heroic humanitarian work in Sarajevo, and its continued presence, however small, is considered essential to the city's future.

Another irony, though, is the contrast between the manuscript's fame in Bosnia and the negligible interest it has attracted among Diaspora Jews. "I don't think its significance has caught on with the Jewish community in the United States," says Michael Sells, a professor of comparative religion at Haverford College who has written about Bosnia. "Someday it will."

In the meantime, if the Serb republic's request for the Haggadah has any substance, it seems a fitting paradox for an old book with nine lives: "The people that seem to understand its value more than anyone," says Sells, "are the people in the Republika Srpska who wanted to destroy it during the war."

HUGH EAKIN

ASSOCIATED PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BookReview

SPRING 1999 SPECIAL SECTION

B3 **WILLIAM KERRIGAN** on *Academic Keywords* by Cary Nelson and Stephen Watt

B4 **A.O. SCOTT** on *Ex-Friends* by Norman Podhoretz

B6 **JEN NESSEL** on *How to Do It* by Rudolph M. Bell

B9 **GAR ALPEROVITZ** on *The Stakeholder Society* by Bruce Ackerman and Anne Alstott

B13 **BEN RATLIFF** on *The Mystery of Samba* by Hermano Vianna

B15 **JOAN W. SCOTT** on *Raising Reds* by Paul C. Mishler and *Red Diapers* edited by Judy Kaplan and Linn Shapiro

B20 **JOHN BREWER** on *A History of the Modern Fact* by Mary Poovey

B23 **PHILIP KASINITZ** on *The Future of Us All* by Roger Sanjek

B26 **BREAKTHROUGH BOOKS** Exploring the universe with John Palattella

B54 **INSIDE PUBLISHING** Wisconsin comes out/Oxford abandons poetry/ *Peyton Place* returns

B62 **CONTEST**

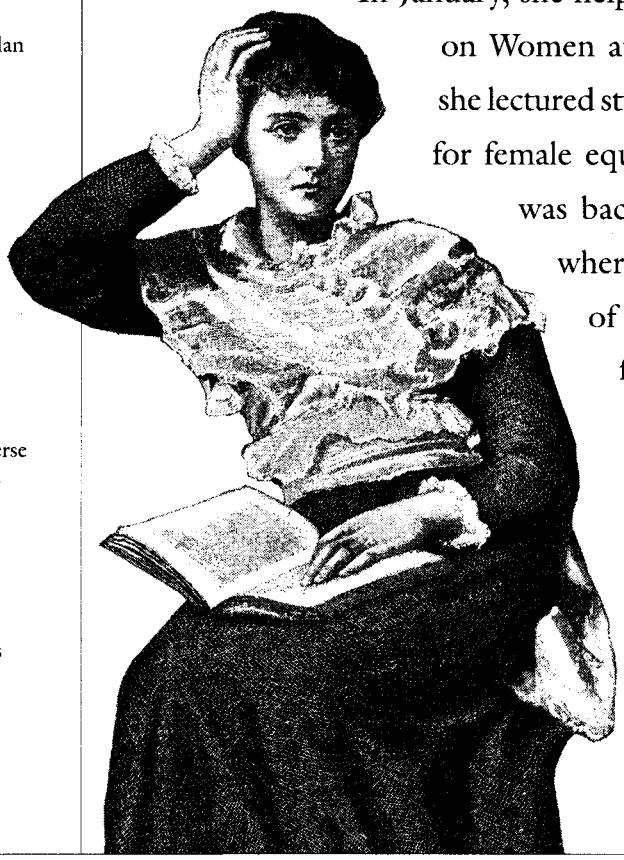
The Way She Was

BY EMILY EAKIN

BETTY FRIEDAN: HER LIFE
BY JUDITH HENNESSEE • RANDOM HOUSE • 320 PP • $26.95 • APRIL 1999

BETTY FRIEDAN AND THE MAKING OF THE FEMININE MYSTIQUE: THE AMERICAN LEFT, THE COLD WAR, AND MODERN FEMINISM
BY DANIEL HOROWITZ • UNIVERSITY OF MASSACHUSETTS PRESS • 355 PP • $29.95 • 1998

THE WINTER OF 1969 WAS A TYPICAL ONE FOR BETTY FRIEDAN. In January, she helped organize an Intersession on Women at Cornell University, where she lectured student radicals on the struggle for female equality. In mid-February, she was back home in New York City, where she helped the local chapter of her National Organization for Women (NOW) celebrate Public Accommodations Week by storming the Oak Room at the Plaza Hotel, a suit-and-tie only, power-lunch establishment where unescorted women were routinely denied entry. Wrapped in furs and



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SPECIAL SECTION

BOOK REVIEW SPRING 1999

LAST YEAR, LINGUA FRANCA LAUNCHED THE LINGUA FRANCA BOOK REVIEW, A SEMIANNUAL PUBLICATION. IT WAS DISTRIBUTED EXCLUSIVELY BY CERTAIN COLLEGE AND INDEPENDENT BOOKSTORES TO ACADEMIC READERS AND BOOKBUYERS.

WHILE THE BOOK REVIEW WILL CONTINUE TO BE AVAILABLE AS A STAND-ALONE PUBLICATION, WE ARE HAPPY TO ANNOUNCE THAT BEGINNING WITH THIS ISSUE IT WILL ALSO APPEAR WITHIN THE PAGES OF LINGUA FRANCA AS A SPECIAL SUPPLEMENT EACH APRIL AND NOVEMBER.

followed by television cameras, Friedan and her colleagues occupied a round table in the middle of the dining room, where they sat impassively until four waiters picked up their table and carted it away. Two days later, Friedan was in Chicago to speak at the inaugural meeting of the National Association for the Repeal of Abortion Laws (NARAL).

And so it went. Crusading feminist, author of the best-selling *Feminine Mystique*, and founder and president of NOW, Betty Friedan was, by February 1969, a household name and constantly in demand, zigzagging across the country from policy meeting to political demonstration to speaking engagement.

But that February was a typical month for Friedan in another, more surprising way as well. On the day of the Oak Room sit-in, she arrived an hour late and with a black eye: Her husband, Carl, an advertising executive, had punched her in the face. "She was very matter-of-fact," recalls a NOW member who was summoned to Friedan's apartment to put makeup on the bruises. "She said nonchalantly that Carl had hit her because he thought it would keep her from going on TV. I patched her up. In the cab we talked about what we were going to say in interviews."

According to Judith Hennessee, a journalist and the author of a revelatory new biography, *Betty Friedan: Her Life*, this scenario was altogether routine. "There was always a fight going on, like a persistent, low-grade infection," she writes of the Friedans' marriage. Their feuds were often violent, a fact which the presence of friends did nothing to alter. At a dinner party they threw in 1956, Carl demonstrated his objection to the fish his wife had prepared by throwing it at her in front of the assembled guests. (Friedan calmly scraped the fish off the wall and carried on as if nothing had happened.) So predictable were the brawls between husband and wife that their son Jonathan would invite a friend to attend "the Friday night fight."

Friedan's public success, first with *The Feminine Mystique* in 1963 and then with NOW, which she founded three years later, failed to improve her marriage. "Carl had no use for feminism," Hennessee writes. "His idea of a wife was someone who took care of the house and left the competition to men. In her worst moments Betty even considered dropping NOW. Carl would come home...at eleven o'clock at night to find a NOW meeting in progress and yell, 'Get the fuck out!' and they would scramble to leave. He taunted Betty with being a lesbian, an unspeakably insulting word then, perhaps the worst thing anyone could call a woman."

Betty Friedan, second-wave feminist leader and *battered wife?* This, after all, was the woman who had explained in exhaustive detail over four hundred pages how nearly every facet of postwar American life—from psychoanalysis (Freud, Friedan scoffed, depicted women as "childlike dolls, who existed in terms only of man's love") to the media (to Friedan's disgust, *The New*

CONTINUED ON PAGE B30

UNIVERSITY OF MASSACHUSETTS PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Speak of the Devil

BY WILLIAM KERRIGAN

ACADEMIC KEYWORDS: A DEVIL'S DICTIONARY FOR HIGHER EDUCATION
CARY NELSON AND STEPHEN WATT • ROUTLEDGE
368 PP • $75 • $20 PB • APRIL 1999

IT SEEMS TO ME THAT ACADEMICS might earn fairly high marks for their political conduct. They are probably the best-informed and most liberal constituency in the nation. They know more about history and international affairs than any other occupational group, including politicians. They have done a great deal to implement the ideals of the civil rights movement, affirmative action, and cultural diversity. They hold well-considered views on justice and fairness. Indeed, the self-esteem of academics tends to derive at least as much from political conscience as from teaching and research: Politics is the native language of the academic superego. Yet these virtues fall short of the standards for political rectitude set forth in *Academic Keywords* by Cary Nelson and Stephen Watt, who find the professoriat indolent, immoral, and self-destructive.

They have written this work of "consciousness-raising and reeducation" as a "wake-up call" for professors "ignorant of the most basic principles governing work, advancement, and compensation in the building next door." They believe that tenured professors, in their bottomless vanity, "conceive their subject positions as eternal features of the culture": "Faculty members are a constitutionally cautious and conservative breed." Nelson and Watt must stride through their workplaces with a certain swagger, their intellectual guts having distinguished them from the Milquetoasts and shrinking violets flitting about the office-lined halls.

The junior partner, Indiana University English professor Stephen Watt, is the author of *Postmodern/Drama: Reading the Contemporary Stage* (1998). Cary Nelson, Jubilee Professor of English at the University of Illinois, Urbana-Champaign and the CEO of this enterprise, is the author of books such as *Manifesto of a Tenured Radical* (1997), much of which is rehashed in *Academic Keywords*, and the co-editor of trendy anthologies such as *Higher Education Under Fire: Politics, Economics, and the Crisis of the Humanities* (1994). For some while, Nelson has yearned to draw breath in a fully politicized academic atmosphere. His time, he must feel, has at last come; this book is a prophet's bid for moral leadership. The main title alludes to Raymond Williams's *Keywords*, while the subtitle remembers Ambrose Bierce's *The Devil's Dictionary*. The body of the work is indeed organized as a dictionary, with

CONTINUED ON PAGE B44

NOTES ON CONTRIBUTORS

Gar Alperovitz is the author of *The Decision to Use the Atomic Bomb* and, with Jeff Faux, *Rebuilding America*. He is president of the National Center for Economic and Security Alternatives in Washington, D.C., and Harrison Research Professor at the University of Maryland.

John Brewer is professor of cultural history at the European University Institute in Florence and the author of *The Pleasures of the Imagination: English Culture in the Eighteenth Century.*

Emily Eakin is a senior editor of *Lingua Franca.*

Philip Kasinitz is professor of sociology at Hunter College and the author of *Caribbean New York: Black Immigrants and the Politics of Race.*

William Kerrigan teaches English at the University of Massachusetts, Amherst. His article "The Case for Bardolatry" appeared in the November 1998 *Lingua Franca.*

Jen Nessel's work has appeared in *The New York Times, The Nation,* and *Self* magazine. Her article "The Velvet Fog" appeared in the February 1999 *Lingua Franca.*

John Palattella is associate editor at *University Business* and editor of *Lingua Franca*'s "Breakthrough Books" column.

Ben Ratliff is a music critic for *The New York Times.*

A.O. Scott is a senior editor of *Lingua Franca.*

Joan Wallach Scott is a professor of social science at the Institute for Advanced Study. The tenth anniversary edition of her book, *Gender and the Politics of History,* will be published by Columbia University Press later this year.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

How to Lose Friends and Influence People

BY A.O. SCOTT

EX-FRIENDS • BY NORMAN PODHORETZ
THE FREE PRESS • 244 PP • $25 • MARCH 1999

IN THE FIRST CHAPTER OF HIS NEW memoir, *Ex-Friends*, Norman Podhoretz, editor emeritus of *Commentary* and one of the godfathers of American neoconservatism, recalls an expedition he undertook one Saturday evening in the autumn of 1958:

> At about 7:30 p.m., after hanging around the house all day in the sloppy old clothes I usually wore on weekends, I shaved, put on a clean white shirt with a button-down collar, a rep tie, and a three-piece charcoal gray flannel suit from Brooks Brothers, and headed down by subway from the Upper West Side of Manhattan to an apartment in Greenwich Village, where [Allen] Ginsberg and his friend and literary sidekick Jack Kerouac were waiting for me to arrive.

The sartorial detail is no mere novelistic flourish but rather the point of the story. Podhoretz, then a young prince of the New York literary establishment, had recently published a series of articles assaulting the pretensions of the Beat Generation and was conscious of venturing into enemy territory: The rep tie would be his standard, the Brooks Brothers suit his armor. Such martial imagery is apt in its way, but there is also, when Podhoretz returns to the question of clothing a few pages later, a whiff of the suburban teenager preparing for an important afternoon at the mall:

> it occurred to me that if I were to arrive at [Ginsberg's] apartment needing a shave and dressed in threadbare chino pants and a rumpled old shirt, it would be as if I were donning the enemy's uniform for a foray into his own territory. Worse yet, I might in some sense seem to be currying favor.

This mixture of combativeness and insecurity pervades *Ex-Friends*, along with a degree of competitiveness remarkable in a man of Podhoretz's age and accomplishments. This is a man who, after the provocations of his early efforts as a literary and social critic and the succès de scandale of his first memoir, *Making It*, led an intrepid band of intellectuals out of the fleshpots of liberalism and into the Canaan of the Republican Party. If he demurs that his "reputation of having great influence in the Reagan administration" is "mostly exaggerated," he nonetheless, in his tireless opposition to détente through the 1970s, did much to prepare the ground for the rearmament policies of the next decade,

NORMAN PODHORETZ, 1960

If he'd wanted a title that followed the pattern established with *Making It* and *Breaking Ranks*, he might have called this book *Settling Scores*.

policies that he credits with toppling the Soviet Union. His book comes garlanded with blurbs from the likes of William Kristol, William Bennett, Robert Bork, and Cynthia Ozick—luminaries of the counter-Establishment he helped to create. He's made it. His side won. You would think he might avail himself now, at seventy, of the magnanimity that political victory and personal success can bestow.

But then you wouldn't really know Norman Podhoretz. If he'd wanted a title that followed the pattern established with *Making It* and *Breaking Ranks*, he might have called this book *Settling Scores*—or maybe *Keeping Score*. Has he told you that he was Lionel Trilling's favorite student? Did you know that he was not only a better dresser than Allen Ginsberg but tougher? ("the idea that I would be afraid of trading punches with Allen Ginsberg reminds me of what James Cagney...said about a similar possibility involving Humphrey Bogart...: 'When it comes to fighting he's about as tough as Shirley Temple.'") Tougher, even, than Norman Mailer. And not only that:

> what was most important in this context was that I had also been much more sexually precocious than Mailer, having started earlier and having enjoyed an amount of success with girls that was unusual for those days, when "getting laid" as an adolescent really was the big deal Mailer would make of it as an adult (when it no longer was).

So there.

The posturing and gossip make for delicious, if unedifying, reading. Any book that contains a sentence beginning "I was seated at a table with Lillian Hellman and McGeorge Bundy" is hard to resist. There are some unforgettable moments: Mailer trying to inveigle Podhoretz into a threesome with one of his girlfriends; Podhoretz saying, "Fuck you," to Jackie Onassis when she makes a snide remark about his clothes. And there are also splendid sketches, drawn in venom and washed in nostalgia, of the New York intellectuals at the height of their (self-)impor-

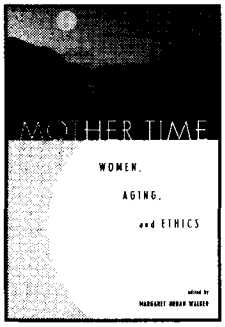
CONTINUED ON PAGE B50

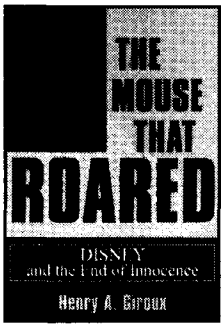
CORBIS-BETTMANN

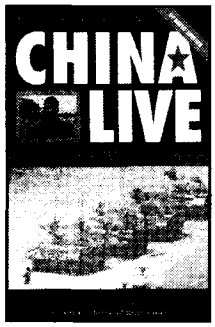
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

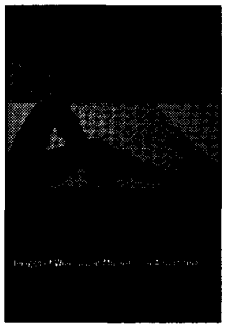
SPRING BOOKS

from ROWMAN & LITTLEFIELD









Mother Time

Women, Aging, and Ethics

EDITED BY MARGARET URBAN WALKER

"Feminists and philosophers alike have been slow to contribute to the literature of aging. *Mother Time* helps make up for lost time. The essays—**variously trenchant, poignant, daring and illuminating**—spur us toward social justice and personal well-being in the lives of older women."
—**Thomas R. Cole**, Institute for Medical Humanities, University of Texas

ISBN 0-8476-9260-4 $26.95 cloth

The Mouse that Roared

Disney and the End of Innocence

BY HENRY A. GIROUX

"An absolutely fascinating book about our children and commercial culture! **A brilliant, lively, and complex analysis** by one of the most interesting public intellectuals in the United States—and one that is remarkably fair-minded."
—**Jonathan Kozol**

ISBN 0-8476-9109-8 $22.95 cloth

Beauvoir and *The Second Sex*

Feminism, Race, and the Origins of Existentialism

BY MARGARET A. SIMONS

"Margaret Simons has done a critical service for philosophers and for feminists in filling out the story of Beauvoir's philosophy and contributions to the development of existentialism. **This book will become the classic work on this subject.**" —**Linda Alcoff**, Syracuse University

ISBN 0-8476-9256-6 $25.95 cloth

Wives, Mistresses and Matriarchs

Asian Women Today

BY LOUISE WILLIAMS

This rich and perceptive book shatters the myth of the submissive Asian woman with its vivid portraits of women in the region.

ISBN 0-8476-9139-X $17.95 paper

China Live

People Power and the Television Revolution
Updated Edition

BY MIKE CHINOY

China Live offers a unique insider's view of two of the most important forces shaping our era—the rise of global satellite news and the rise of China.

"**Fascinating...A compelling story.**" —**Ted Koppel**

ISBN 0-8476-9318-X $17.95 paper

Provocateur

Images of Women and Minorities in Advertising

BY ANTHONY J. CORTESE

Cortese's careful exploration of the advertising media and specific ads focuses on depictions of women and minorities to unravel the opportunism inherent in ideologies of domination and control in contemporary commerce.

ISBN 0-8476-9175-6 $19.50 paper

Comfort Woman

A Filipina's Story of Prostitution and Slavery under the Japanese Military

BY MARIA ROSA HENSON • INTRODUCTION BY YUKI TANAKA

"**A compelling and moving account** of one Filipina's ordeal under the Japanese military. We are greatly enriched by this story and inspired by how one woman can overcome such epic suffering and still have such compassion and such faith." —**Corazon C. Aquino**

ISBN 0-8476-9149-7 $17.95 paper

Holy Writ as Oral Lit

The Bible as Folklore

BY ALAN DUNDES

"This is an outstanding book that belongs on the shelf of anyone concerned either with folklore or the Bible."
—**Michael P. Carroll**, University of Western Ontario

ISBN 0-8476-9198-5 $15.95 paper

ROWMAN & LITTLEFIELD PUBLISHERS, INC.

An Independent Publisher for the 21st Century
4720 Boston Way • Lanham, MD 20706
for orders call (800) 462-6420
www.rowmanlittlefield.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Men Are From Mantua, Women Are From Venice

BY JEN NESSEL

HOW TO DO IT: GUIDES TO GOOD LIVING FOR RENAISSANCE ITALIANS
BY RUDOLPH M. BELL • UNIVERSITY OF CHICAGO PRESS • 392 PP • $25 • MARCH 1999

IF I HAD FRIENDS WHO WISHED TO conceive a boy, I'd first make sure they had at least three daughters. Then I'd be willing to pass on the following hints from Rudolph M. Bell's new book, *How to Do It: Guides to Good Living for Renaissance Italians.* Father-to-be, tie your left testicle in a tourniquet and make sure your sperm is hot; Mother-to-be, turn onto your right side and prop yourself up with a pillow so the right-testicled sperm plants itself on the right side of your uterus. Make sure the northerly winds are blowing, and set the mood by spraying the room with musk, aloe, and amber, and hang pictures of strong, brave men engaged in manly acts. Oh, and try to avoid sneezing, lest the sperm be squirted back out.

These prescriptions from the sixteenth century should work about as well as any current method short of test tubing it. *How to Do It* is a scholarly survey of the "problem-oriented, indexed, quick-fix...how-to books aimed at middling folk" which, but for their vellum and dust, could probably pass unremarked on the shelves of any self-improvement or home-health section at your local bookstore. Apparently, not much has changed in our quest for advice in the last four hundred years. These manuals were once as ubiquitous as Bibles wherever people could read—and Bell estimates that nearly 90 percent of the urban bourgeoisie in Renaissance Italy were literate.

Bell, a history professor at Rutgers, co-wrote the classic *Saints and Society: The Two Worlds of Western Christendom, 1000–1700* (Chicago, 1986) with Donald Weinstein and is best known for his controversial book *Holy Anorexia* (Epilogue, 1987), in which he argued that women who mortified themselves—like Catherine of Siena, who sucked the pus from the wounds of plague victims—often derived enormous power from their acts. He may have downplayed the religious aspects of these saintly compulsions a bit much for some historians, but most found the work fascinating nonetheless.

Though many of the texts in Bell's new volume contradict each other, his authorities agree about a great deal, especially when it comes to sex. They concur that a moderate amount of mounting is good for the man's body and soul and even banishes headaches, but too much sex, well, that can have some dire consequences: According to Bartolomeo Boldo's *Libra della natura (Book of Nature),* it "damages the eyes and all the five senses, causes headaches, nervousness, chest pains, kidney problems, backaches and sore legs; facial paleness ensues, along with rapid aging and even early death...loss of memory, tremors...and bladder problems." (Those hairy palms are sounding better and better.) Of course, it is a sin to spill your seed outside the vase. In addition, the Dominican friar Cherubino da Firenze warned that "sex while standing would lead to debilitation of the legs and feet," while Boldo added that sex "with the woman on top or with the couple in a lateral position is sinful unless excused for a physical disability."

Though it won't come as a surprise to read about the woman as vessel or the absolute power of a man in marriage, Bell has unearthed other information that may open up our view of the period: shelters for battered wives in Rome, advice to widows to avoid remarriage, and the absolute necessity of the female orgasm in order for conception to occur. Bell also explains that the conjugal debt was owed by both spouses; St. Paul taught not only that the wife's body belonged to her husband but that the husband's body belonged to his wife.

As for the children of the sixteenth century, Bell finds that they enjoyed the benefits of their very own Dr. Spock: Their parents could refer to Dr. Michele Savonarola to learn that rubbing hare's

Apparently, not much has changed in our quest for advice in the last four hundred years.

COURTESY UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

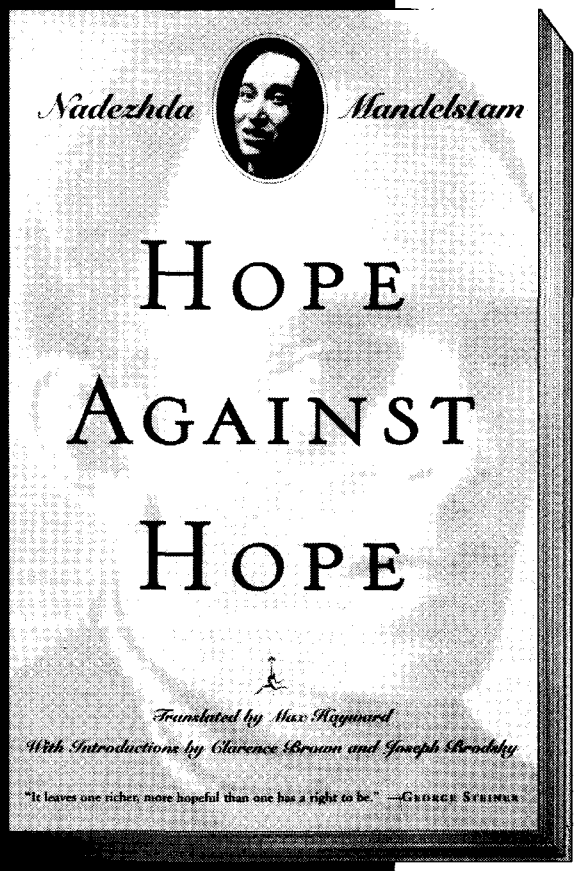
New from Modern Library Paperbacks

Hope Against Hope
by Nadezhda Mandelstam

Translated by Max Hayward
With Introductions
by Clarence Brown
and Joseph Brodsky

$15.95 ✣ 432 pp.

At once a mesmerizing and still-shocking account of day-to-day experiences under Stalin's terrorist regime and one of the greatest testaments to the value of literature and imaginative freedom ever written, *Hope Against Hope* is Nadezhda Mandelstam's memoir of her life with her husband, the poet Osip Mandelstam, who was first arrested in 1934 and died in Stalin's Great Purge of 1937–38. It is also a love story that relates a daily struggle to keep love and art alive in the most desperate circumstances.


Nadezhda
Mandelstam
HOPE
AGAINST
HOPE
Translated by Max Hayward
With Introductions by Clarence Brown and Joseph Brodsky
"It leaves one richer, more hopeful than one has a right to be." —George Steiner

"Nothing one can say will either communicate or affect the genius of this book. To pass judgment on it is almost insolence—even judgment that is merely celebration and homage....**It leaves one richer, more hopeful than one has a right to be.**"

—George Steiner, *The New Yorker*

✣

"Amounts to a Day of Judgment on earth for her age....Her memoirs are something more than a testimony to her times; they are a view of history in the light of conscience and culture."

—Joseph Brodsky, from the Introduction

✣

"So churning in its impact, so tearfully brave and enduring, so horrifying and yet so intelligent that no one of sensibility dare deny himself knowing it."

—Faubion Bowers, *The Village Voice*

MODERN LIBRARY

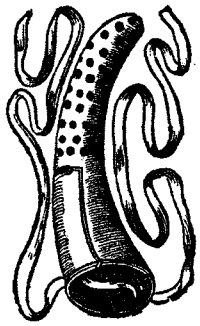
visit our website at:
www.randomhouse.com/acmart

For examination copies, please write to:
Random House Academic Marketing
201 E. 50th Street, New York, N.Y. 10022
or e-mail: acmart@randomhouse.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NESSEL, CONTINUED FROM PAGE B6

brain on their infant's gums would soothe teething pain. Bell also believes that Renaissance Italians defined a stage of development characterized by "familial dependency, self-exploration, sexual experimentation, and societal toleration of misbehavior." Perhaps it's time to rethink the notion that adolescence is a nineteenth-century invention. Corporal punishment was generally frowned on by pundits unless, of course, "you want to raise a servant or a mechanic," in which case the occasional beating is just fine. Servants and mechanics aside, physical punishment is against nature. Matteo Palmieri's *Della vita civile (On civil life)* sets forth the following talking points to use with a kid who has misbehaved: "cite good examples of other youths he knows, vilify the bad ones...punish him with a long examination of his behavior.... Put him in isolation, deny him delicate foods, prohibit his wearing a favorite outfit—whatever will cause a fuller reflection on the error committed."



Venetian mothers worried that their daughters would become hookers "required by law to stand naked to the waist on the Bridge of Tits."

Adolescent girls, as usual, posed particular problems. Renaissance authors offered a number of points of advice to beleaguered parents: Don't send your daughters on errands alone; watch out for any sudden attention to grooming and dress; and keep them busy with the housework, lest they end up becoming one of the hookers "required by law to stand naked to the waist on the Bridge of Tits (Ponte delle Tette) in Venice, to entice young men away from their penchant for sodomy."

We tend to think of our own culture as being overly therapized, New-Aged, twelve-stepped on, too ready to turn to the latest fad diet, homeo-aromatherapy ear candles, or Alexander technique to tell us how to lead our lives. And yet, the average middle-class Renaissance Italian seems to have been just as willing to seek out any easy-to-read guide to life he or she could afford. In his final chapter, Bell admits to devoting "a disproportionately large number of words to conveying jokes and the exotica." That may well be the case, and yet the moral of his book rings out loud and clear. If the Venetians had had television, they would have had infomercials for the latest in pessaries and uterine fumigators. ◉

COURTESY UNIVERSITY OF CHICAGO PRESS

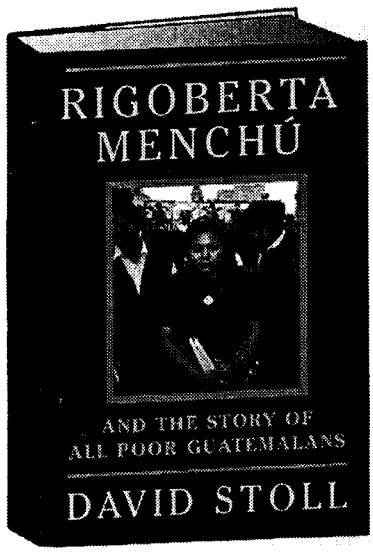
RITES OF POWER
Symbolism, Ritual, and Politics Since the Middle Ages
EDITED, WITH AN INTRODUCTION, BY SEAN WILENTZ
Rites of Power provides a sweeping overview of the symbolism of power from tenth-century France to contemporary Britain. Societies studied include France and Spain in the Middle Ages, post-Revolutionary France, the modern British monarchy, tsarist Russia, colonial Virginia, and industrial Germany.
360 pages 30 b/w illustrations
Paper $19.95

LOOKING WEST
JOHN D. DORST
It is a central premise of *Looking West* that over roughly the past one hundred years the American West has been an important laboratory for the production of modern visual discourses. Dorst offers an account of visual practices that, though dressed in the images and narratives of the American West, are in fact characteristic of our modern consumer culture in general.
Contemporary Ethnography
272 pages
Cloth $45.00 Paper 19.95

at bookstores or call 1.800.445.9880
www.upenn.edu/pennpress

UNIVERSITY OF PENNSYLVANIA PRESS

"PROVOCATIVE READING."*



368 pages • $28.00 cloth

"Provocative reading that's sure to shake up assumptions—and rile tempers—across the political spectrum."
Publishers Weekly

"More than an exposé or refutation, a well-written, engaging (for some, enraging) book."
John Watanabe
Dartmouth College

"This book is going to explode over Guatemalan and Latin American studies."
Timothy Wickham-Crowley
Georgetown University

WESTVIEW PRESS
A Member of the Perseus Books Group
Available at better bookstores,
or call **1-800-386-5656**, orders only.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The $80,000 Solution

BY GAR ALPEROVITZ

THE STAKEHOLDER SOCIETY • BY BRUCE ACKERMAN AND ANNE ALSTOTT
YALE UNIVERSITY PRESS • $26 • 288 PP • APRIL 1999

YEARS AGO, CONSERVATIVE ECONOmist Joseph Schumpeter intimated that socialists should show more appreciation for one of their system's least conspicuous features: its ability to function without taxation. He meant that the social ownership of capital, whatever other problems it presented, offered the public direct title to economic surpluses, whether in the form of profits, dividends, interest, rents, or anything else. Today, with the decline of the tax-and-spend welfare state, the idea at the core of Schumpeter's insight is slowly coming back into vogue. With it, the effort to make use of capital is returning to the political-intellectual agenda of the moderate and radical left. I believe this may ultimately have profound historical consequences.

In recent years, the notion that sufficient progressive political power could be amassed to tax and spend one's way to an equitable society has been steadily ground up by reality. The general conservatism of American politics, Democratic as well as Republican, provides but one illustration of this trend. Organized labor's decline from 35 percent of the workforce to 14 percent is another indicator, and the ease with which suburban and corporate elites dominate a racially split political system still another. American progressives and European social democrats once assumed that capital would be left to the capitalists, while unions, community organizations, and the state would somehow amass enough power to not only keep corporate influence in check but also alleviate poverty and inequality. That inequality in wealth and income continues to rise suggests that this assumption in many ways has failed.

Moreover, all the interesting questions begin with the opposite assumption—namely, that allowing the corporations and capitalists to control the bulk of a society's wealth inevitably brings with it power relations that undermine progressive hopes. Anyone familiar with U.S. campaign financing should have an idea of what some of those power relations look like. At the same time, the failure of the leading alternative to corporate capitalism—state socialism—has only raised the stakes on a difficult but inescapable question: If it is all but impossible to assemble sufficient political power to mitigate the harshest outcomes of corporate capitalism, are there any alternatives to current economic arrangements? And even if theory suggests some promising new directions, are any of them politically viable?

Even at the theoretical level, there are only a few logical alternatives to corporate capitalism—especially if you eliminate state socialism: The workers can own capital (as in guild socialism and some forms of syndicalism); geographic communities can own capital (as in communitarian socialism or the Israeli kibbutz); the people in general can own capital as individualist entrepreneurs, each with his or her own small business; or specifically defined subsets of the people can own capital (as in the post–Civil War suggestion that freed slaves be given "40 acres and a mule"—or, before that, the idea that homesteaders could lay claim to the western lands they were willing to farm).

In their new book, Yale law professors Bruce Ackerman and Anne Alstott offer a plan to distribute capital among a particular "subset of the people." Their plan, they argue, derives from both liberal and libertarian ideas. Ackerman, whose previous scholarly work divided American history into distinct "constitutional regimes," is perhaps best known for his recent testimony before Congress that the impeachment decisions of one elected Congress do not carry over into the next. Alstott's main work has been in the fields of tax and social-welfare policies. Their proposal is very simple: On completing high school and reaching maturity (age eighteen), every American would receive as a matter of right a capital allotment of $80,000 from the federal government. For those who choose to invest the capital in further education (rather than, say, a small busi-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RADICAL IDEAS

Noam Chomsky on the Middle East

Fateful Triangle
The United States, Israel, and the Palestinians
Updated Edition
With a foreword by Edward Said
"Devastating." —*Library Journal*
ISBN 0-89608-601-1/$22

Howard Zinn on Karl Marx

Marx in Soho
A Play on History
A witty introduction to Marx's life and ideas, from the author of *A People's History of the United States.*
ISBN 0-89608-593-7/$12

International feminists on Population Politics

Dangerous Intersections
Feminist Perspectives on Population, Environment, and Development
A Project of the Committee on Women, Population, and the Environment
"Savvy, worldly writings of one of international feminism's most lively groups."—Cynthia Enloe
ISBN 0-89608-597-x/$20

available at
independent bookstores or
from SOUTH END PRESS
800.533.8478
www.lbbs.org/sep/sep.htm
southend@igc.org
fax 617-547-1333 for exam copies

ALPEROVITZ, CONTINUED FROM PAGE B9

ness), the money would become available in $20,000 annual allotments beginning immediately; for others, it would become available, again in annual allotments, beginning at age twenty-one and ending at age twenty-four. (The presumption is that spacing out the payments would allow time for people to weigh their choices before spending the money, and the withheld funds would earn interest in the intervening years.) Note carefully that the subset of people targeted to receive capital is not the poor, not farmers, not the old, and not the very young: It is young adults entering maturity.

The cost of this plan—roughly $255 billion a year in 1997—would initially be financed by a 2 percent annual tax on the assets of the top 40 percent of wealth owners. Once the system was up and running, Ackerman and Alstott speculate, it could be financed through a trusteeship tax on estates: At death, most recipients would be expected to pay back their $80,000 plus interest—which would come to about $250,000. (Much of *The Stakeholder Society* is devoted to specifying technical details of how the scheme would work, and answering numerous objections that have already been raised. There is also a somewhat secondary discussion of how to alter Social Security to make it a "citizen pension" financed by wealth taxes.)

Clearly, Ackerman and Alstott think the best thing a young person can do with a capital stake of $80,000 is invest it in a college education (indeed, the $80,000 figure derives from their estimate of the cost of four years of college). What makes this a libertarian idea is that individuals can do what they like with their $80,000 share—no strings whatsoever are attached. You can spend your money on education; you can spend it on becoming a partner in a small grocery store; you can spend it on illegal drugs. The point is that receiving a capital stake is not at all the same as receiving a paycheck: Not only does it offer a measure of economic security but it also offers a brief moment of opportunity to invest in something productive. The free use of capital, they hold, is the key to individual responsibility. The authors also hope that providing individuals with a significant amount of capital will help nurture the kind of alert citizenry a democracy requires: It will "enable *all* Americans to enjoy the promise of economic freedom that our existing property system now offers to an increasingly concentrated elite."

If a plan like this ever were enacted, it would obviously provide both the middle class and the poor with much-wanted funds. In its politics if not its underlying theory, the proposal might be regarded, then, as a corollary of Clintonian efforts to extend government benefits such as college-tuition tax credits or unpaid family leave to as many people as possible. The problem is that Ackerman and Alstott's plan would also call for a massive increase in redistributive taxation. The blithe optimism with which the authors suggest that the top 40 percent of wealth holders might allow themselves to be tapped for a quarter trillion dollars every year is wondrous to behold.

Ultimately, what is most interesting about the book is neither the boldness of the $80,000 proposal nor the heroic political assumptions. Rather, it is the historical realities that produced it: The argument arises out of the failure of traditional tax-and-spend policies to make any real dent in inequality. If the economic system continues to produce inequalities that the political system cannot significantly alter, we are likely to see many more efforts to find "some other way."

The truth is there is really no direction to go except toward rethinking the ownership of productive capital. Just such a rethinking is, in fact, already well under way among various scholars, journalists, and political figures—and it is finally beginning to break through into wider public discussion. Take, for example, John Roemer, a sophisticated, mathematically oriented Marxist economist who teaches at the University of California at Davis. His proposal for "coupon socialism" would address inequality by giving all citizens a right to corporate dividends and profit flows. (Every adult would receive a number of nontransferable "coupons" entitling him or her to own shares in the nation's businesses through a mutual fund–like arrange-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment.) U. Mass.-Amherst's Sam Bowles and Herbert Gintis—along with many others—have come forward with detailed proposals in which workers actually own the firms that employ them. They have also proposed variations that open the ownership of competitive enterprises to consumers, local communities, and what might be called other small publics.

Many other proposals are in the air. The liberal columnist and author Robert Kuttner has proposed that newborn babies should be given a capital allotment ($5,000 each, plus $1,000 a year for low-income children, so as to produce a stake of $50,000 by age eighteen). Jessica Gordon Nembhard, a senior economist at Morgan State University, and Curtis Haynes, Jr., a professor of economics at Buffalo State College, build on the ideas of W.E.B. DuBois to make a case for cooperative, neighborhood-based capital ownership in black communities. Michael Sherraden, director of the Center for Social Development at Washington University in Saint Louis, has proposed

Proposals like Ackerman and Alstott's arise from the failure of traditional tax-and-spend policies to make any real dent in inequality.

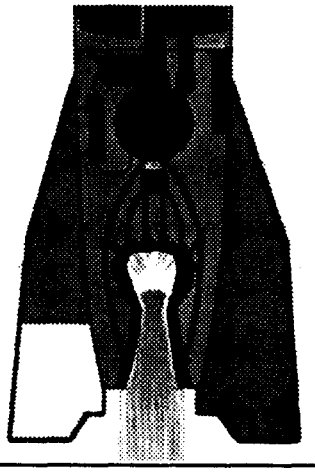
matching poor people's savings with government funds. (A direct subsidy would be provided to "individual development accounts" established by low-income recipients in order to meet various financial goals—on the theory that this would be no different in principle from the pension-related tax deductions allowed to middle-class people who can afford to save greater amounts.) Michael Shuman, former co-director of the Institute for Policy Studies, proposes the Green Bay Packers, which is owned by the citizens of Green Bay, Wisconsin, as a precedent for other community-ownership possibilities. Even Bill Clinton has begun to explore the capital ownership option: He wants to invest up to 25 percent of the Social Security trust fund in the stock market—and invest other sources of public capital to help workers and people with low incomes set up individual retirement accounts. One could easily go on.

All of these proposals have at least something to do with reality. There are some three thousand community-development corporations operating around the country in inner-city neighborhoods. Co-ops, worker-owned firms, land trusts, small-scale municipal enterprises, and other hybrid community-based efforts have flowered in recent years. In the state of Alaska—distant echoes of Roemer—the Alaska Permanent Fund currently provides each citizen, as a matter of right, about $1,000 a year derived from the public ownership and investment of

The Digest of Heady Philosophy
Hermenaut

"A zine that gives voice to indie intellectual thought, Hermenaut is a scholarly journal minus the university, a sounding board for thinking folk who operate outside the ivory tower." — WIRED

Sample issue special price: only $5!
P.O. Box 141, Allston, MA 02134



Tenure Disputes

LAW OFFICES OF JEFFREY M. DUBAN

LITIGATION PRACTICE INCLUDING:
FACULTY & STUDENT DISCIPLINARY ACTIONS
AND DISMISSALS
PROMOTION AND TENURE DISPUTES
ACADEMIC CONTRACTS

545 MADISON AVENUE
NEW YORK, NY 10022
(212) 829-0044

A FORMER PROFESSOR, JEFFREY M. DUBAN RECEIVED HIS PH.D. IN CLASSICAL PHILOLOGY FROM JOHNS HOPKINS IN 1975.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ALPEROVITZ, CONTINUED FROM PAGE B11

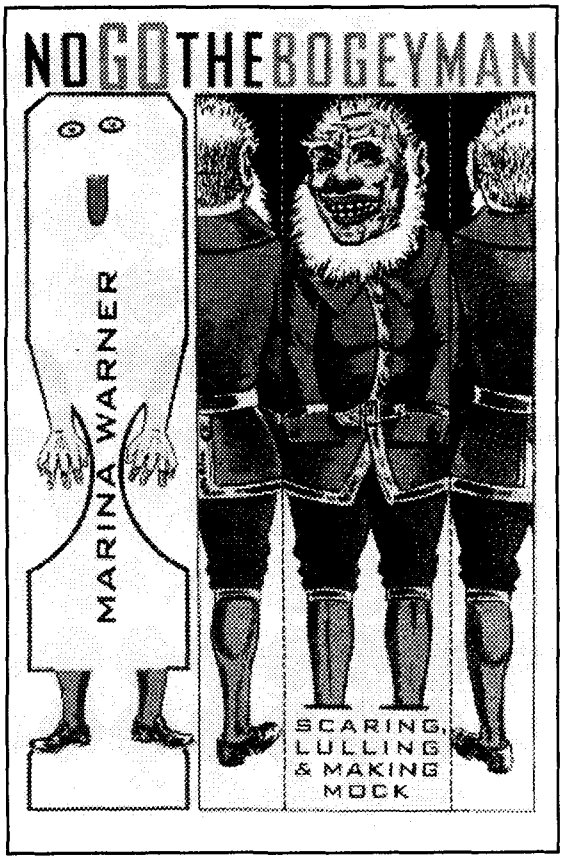
oil royalties. Remarkably, it is estimated that there are more U.S. workers enrolled in worker-ownership plans of some kind than in private-sector labor unions. Depending on the definition used, employee-ownership efforts include 8.7 million to 15.7 million workers—while labor unions claim 9.5 million members. A widely used mechanism is the so-called ESOP, or employee stock ownership plan—a far-from-participatory structure that is nonetheless likely to attract more attention as increasing numbers of worker-owners move toward holding a majority stake in their firms.

These new approaches are clearly not flawless. Moreover, experiences abroad—from the Israeli kibbutz to clumsy attempts by the Czech government and others to distribute ownership in formerly state-owned industries—raise sobering questions. Nevertheless, very large U.S. firms like United Airlines are currently functioning successfully under worker ownership, and a number of studies point to productivity gains in worker-owned firms—

Remarkably, it is estimated that there are more U.S. workers enrolled in worker-ownership plans of some kind than in private-sector labor unions.

especially when worker ownership comes with an effort to increase worker participation in management. And when we stop to consider the history of several thousand municipal electric companies that have operated efficiently under public ownership, it is evident that free-market ideology has clouded creative ideas from view. Above all, it is important to note that many of these new institutional forms do not depend on progressive taxation.

All of this takes us back to Schumpeter: Even as we experience the fallout of failing political strategies, the really interesting project is to think through the architecture of what can only be called a different system. The modern corporation was itself a new invention a hundred years ago. If ever achieved, the "something different" of the new century—involving capital-ownership structures different from both free-market capitalism and state socialism—would have to be built on both theoretical investigations and the lessons of experience. It is not too early to begin thinking about how to mix worker, community, individual, and public or quasi-public forms of capital ownership. Indeed, the slow but steady expansion of enterprises devoted to separating capital from corporate capitalism cries out for such thinking. Books like *The Stakeholder Society*, viewed as contributions to an emerging dialogue rather than as immediately realizable proposals, help us to rise to this large and very difficult challenge. If there is a genuine "Third Way," it begins right here. ●



NO GO THE BOGEYMAN

Scaring, Lulling & Making Mock

MARINA WARNER

"Consistently stimulating and beautifully written, this book brings what Bruno Bettelheim calls our 'existential anxieties' into the light and is a salutary reminder that intelligence itself is the surest way of dealing with them."

—BEL MOONEY, *The Times* (London)

"Brilliant . . . monumental . . . [Warner] is by turns a shrewd cultural historian of our 'late grotesque' period and an erudite social commentator."

—HUGH HAUGHTON, *The Observer Review*

"In *No Go the Bogeyman*, Marina Warner . . . excavates the ancient history of nightmares . . . exposing them to the brilliant light of her own erudition and wisdom."

—WENDY DONIGER

Hardcover • $35.00 • 448 pages • 100 black-and-white illustrations • 30 color plates

At bookstores, or call (888) 330-VHPS

FARRAR, STRAUS AND GIROUX

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Samba Nation

BY BEN RATLIFF

THE MYSTERY OF SAMBA: POPULAR MUSIC AND NATIONAL IDENTITY IN BRAZIL
BY HERMANO VIANNA • EDITED AND TRANSLATED BY JOHN CHARLES CHASTEEN
UNIVERSITY OF NORTH CAROLINA PRESS • 168 PP • $34.95 • $15.95 PB • FEBRUARY 1999

FOR THE NON-BRAZILIAN, SAMBA IS a paradox. On the one hand, it's so easy to feel, so welcoming; on the other, it's so difficult to know, hidden behind untranslated lyrics and historical accounts. Despite the fact that Brazil is one of the three most prolific sources for the continuing evolution of popular music (the United States and Cuba being the two others), an outsider without a decent knowledge of Portuguese must struggle to grasp the significance of the country's music and its culture. Hermano Vianna's new book is a valiant effort to make sense of both.

These days, Brazilians take pride in their country's racial tolerance and racially mixed population. But it wasn't always so. Colonized by the Portuguese and populated by slaves, Brazil was for most of its history a highly miscegenated and highly stratified caste society; only after a series of political upheavals, and the beginning of the country's industrialization in the 1930s, did Brazilians seek to turn their mixed bloodlines into a source of pride rather than shame. And no one did more to usher in this new attitude than the anthropologist Gilberto Freyre. One of Brazil's most famous men of letters, Freyre published his classic, *The Masters and the Slaves,* in 1933, after having spent time during the 1920s studying at Columbia University with the anthropologist Franz Boas; he later published *The Mansions and the Shanties* and *Order and Progress,* forming a trilogy of books that shaped Brazilian self-consciousness.

The great innovation of *The Masters and the Slaves* was to present racial mixing as a positive ideal rather than as a scapegoat for all of Brazil's perceived backwardness. Freyre's book essentially gave Brazil a new national myth. But while *The Master and the Slave*'s influence is now widely acknowledged, its genesis and its immediate and far-reaching effects on Brazilian culture are little understood. Pondering the matter, Vianna asks: "How could [its] publication work such a sudden transformation—making race-mixing the guarantor of Brazil's

TONY STONE IMAGES/ARY DIESENDRUCK

SCHOOL OF SAMBA PARADE, CARNIVAL, RIO DE JANEIRO

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RATLIFF, CONTINUED FROM PAGE B13

special cultural identity, the mark of our unique 'tropicalist civilization'—almost overnight?"

Though Freyre barely wrote about music at all, Vianna believes that this question is best answered in terms of samba. An Afro-Brazilian musical form whose ingredients were brought south from the port of Salvador by slaves, samba coalesced in Rio in the 1920s. Samba was performed initially by carnival drum-groups, though these groups were frequently suppressed by a racist police force. Then, in the 1930s, it went national, becoming the symbol and pride of Brazil. It has a two-beat rhythm with an emphasis on the second beat; after that, there are a thousand variations, from the thick, clattering music played in Rio during carnival, which sounds like several million locusts beating their wings, to the lovely, aerated recordings made in the 1930s by crooners like Orlando Silva and brilliant arrangers of flute and strings like Pixinguinha.

Vianna suggests that Freyre and the *sambistas* each paved the way for the other's success. In the 1930s, having gained confidence in their own musical forms, *sambistas* such as Pixinguinha turned away from the European dance music that had dominated Brazil's carnivals—polkas, waltzes, mazurkas, and the like—and started playing the once-suppressed urban music of Rio. They believed that Rio-style samba was a distinctly Brazilian popular music, not one borrowed from other cultures.

All of this is quite persuasive. But Vianna also wishes to suggest that the highly cultured Freyre was a secret *sambista*. He hangs much of his book on a tossed-off entry found in Freyre's published diaries describing a night's revels:

> Sérgio and Prudente, [Freyre wrote in 1926, referring to the writer Sérgio Buarque de Holanda and the journalist Pedro Dantas Prudente de Moraes Neto] really do know modern English and French literature. They're tops. I went out for some bohemian fun with them the other night. With [the composer Heitor] Villa-Lobos and [the composer Luciano] Gallet too. We went for an evening of guitar music and a drop of cachaça [cane liquor] with three true Brazilians—Pixinguinha, Patrício, and Donga.

Vianna slowly builds up the relevance of this encounter between the young scholars, who would soon make their mark, and the *sambistas,* who were making theirs already. (Pixinguinha played his music in Europe as early as 1922, and Vianna assumes that Freyre was fully aware of the composer's

Was Gilberto Freyre a secret *sambista*?

success.) As he goes on, Vianna emphasizes the considerable use that Brazil's artists made of foreign elements; he makes it clear that Brazilians often look outside their borders to get a reflection of themselves. Freyre and his comrades Moraes Neto and Buarque de Holanda met out of a common interest in James Joyce. And Moraes Neto knew the black samba composer Donga through an introduction by the French modernist poet Blaise Cendrars. It isn't mentioned in the book, but another product of Brazil's polyglot culture of the period, Oswald de Andrade's *Anthropofagic Manifesto,* was influenced by the work of the French Dadaists, particularly Francis Picabia. In short, the European avant-garde played a vital role in Brazil's growing self-awareness.

In its enthusiastic mixing of the academic with the popular, Vianna's book achieves a rather Brazilian intellectual feat, one in tune with the acts of "transcultural mediation" he ascribes to his subjects. (The popular singer Caetano Veloso's recent memoir of the 1960s, which displays a strong streak of Freyrean mestizo pride, reflects the same drive to combine elite and mass culture, Claude Lévi-Strauss and Carmen Miranda.) Still, relating Freyre to the evolution of samba is not an open-and-shut case, as Vianna tacitly acknowledges when he reveals some of Freyre's cultural prejudices. While studying at Columbia alongside Zora Neale Hurston, Freyre wrote some radically condescending, Adorno-esque notes about jazz, theorizing that jazz dancing was "barbarous" and that jazz "excited murderous fury" in zoo monkeys. Moreover, Freyre secretly preferred English roast beef to the food from the northeastern state of Pernambuco that fit his theories of a national cuisine. It's to Vianna's credit that he didn't swerve from the complex evolution of Freyre's thought in order to protect his thesis.

Vianna doesn't skimp on music as much as Freyre did, but the book is at most half musical. There may be little documentation available of Pixinguinha's travels, few narratives told by the musicians, but next to the book's treatment of intellectual history, music does receive short shrift. ("The Mystery of Freyre" would have been a truer, if less seductive, title.)

The Mystery of Samba presents a densely argued academic thesis, written for a Brazilian academic audience. But it is an argument that demands careful framing. What he's describing is an inevitably difficult point: Freyre advocated not black-and-white unity but what one scholar calls "a process in which the singular qualities of the constituent races did *not* dissolve." Likewise, samba was never deracinated pop treacle but an example of controlled syncretism at its best, in which the original parts can be separated and identified.

The most important point in the book is one that Vianna never simply states, but it's nevertheless the tune you're whistling when you finish: Popular music isn't only what one turns to when taking a rest from important things like writing social history. It can actually work, if sometimes indirectly, to change the world. ●

TONY STONE IMAGES/PAUL GREBLIUNAS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Red Summer

BY JOAN WALLACH SCOTT

RAISING REDS: THE YOUNG PIONEERS, RADICAL SUMMER CAMPS, AND COMMUNIST POLITICAL CULTURE IN THE UNITED STATES
BY PAUL C. MISHLER • COLUMBIA UNIVERSITY PRESS • 192 PP • $45 • $17.50 PB • MARCH 1999

RED DIAPERS: GROWING UP IN THE COMMUNIST LEFT • EDITED BY JUDY KAPLAN AND LINN SHAPIRO
UNIVERSITY OF ILLINOIS PRESS • 336 PP • $49.95 • $19.95 PB • 1998

AS THE COLD WAR IS REPLAYED IN the national press by historians with new access to Kremlin archives, another, less sensational story about American communism has come to light. Told by those who grew up in communist families, it presents a more complex and varied experience than was depicted in the Manichaean polemics that, until recently, characterized most public discussions of American communism. The easing of Cold War tensions has enabled "red diaper" children to break the silence their families had imposed as a means of protection in the McCarthy era, when the revelation of membership in the Communist Party or even association with "known communists" could mean the loss of a job, public denunciation, or worse. The result is an outpouring of information, much of it autobiographical, that explores American communist political culture from the perspective of childhood.

Although some of this work is marked by uncritical nostalgia (and in that way is the counterpart to the Oedipal fury of ex-red diaper babies such as David Horowitz who have repudiated every aspect of their communist parents' lives), much of it is more balanced and more ironic, less apology than dispassionate analysis of childhood experience. The experience itself was unusual because political considerations loomed large in the lives even of very young children. According to Paul Mishler's informative history, the party had a children's policy, which was influenced both by its pedagogical theories (a blend of Soviet, European socialist, and American reformist ideas) and by its approach to the Americanization of the immigrant populations that were a large portion of its constituency. Children were acculturated to communist ideas by the specialized literature and institutions (clubs and summer camps) that the party established. As the memoirs in *Red Diapers* make clear, one aspect of this process was to de-emphasize notions of childish innocence and demand political responsibility at an early age.

In the 1920s, the militant leaders of the Communist Party defined the family as a crucible of class struggle, with children likened to workers and their parents to capitalists, even if the parents were communists. The party assumed that children would inevitably feel antagonism toward their parents but sought to redirect these feelings to the appropriate class issues. Under the aegis of the Young Pioneers of America, autonomous children's organizations were created to nurture pure revolutionary consciousness. There were, of course, adults at the helm of these organizations, but their role was not conceived as a parental one; if children were the workers, adults (in this application of Leninist theory) were the party.

Established in rural areas across the country, Pioneer summer camps were probably the most effective means of implementing the party's views about the revolutionary potential of children. These camps were adjacent to cities where the party was strong. They enrolled thousands of workers' children for token tuition or at no cost for one

In the 1920s, the militant leaders of the Communist Party likened children to workers and their parents to capitalists.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

or two weeks during the summer. Participation in camp governance was an integral part of the vacation experience: "Squads" of children directed their own recreational and political activities and elected members to serve on adult committees and on the "camp soviet," the highest decision-making body at the camp. In addition to sports, drama, and arts and crafts, children's activities included raising money to support strikers and circulating petitions at neighboring camps.

In the 1930s, when the Popular Front led to alliances with noncommunists in the political and economic arenas, party theorists recast the family as a model for working-class cooperation. The struggle for proletarian emancipation would override all social distinctions, including those between skilled and unskilled workers and between parents and children. "Our education," wrote a director of children's programs for the International Workers Order (IWO), "aims at creating the same unity and harmony within the working-class family that should exist within the working class as a whole." Achieving this objective required high levels of political engagement from children, who were treated as junior "comrades" by their parents. Amy Swerdlow, who as a child was a Young Pioneer and as an adult was a founder of Women Strike for Peace and, until she retired in 1994, the director of women's studies at Sarah Lawrence College, remembers:

> From the age of six, I would have to stand up in class at my parents' behest and tell the teacher that I would be out of school on May Day because it was a workers' holiday.... In the eighth grade my stomach churned and I thought I would faint as I had to stand up on the auditorium stage and refuse a bronze medal [sponsored by the Hearst newspaper chain] for coming in third in a potato race with the statement "I cannot accept a medal from William Randolph Hearst." Fortunately, there were a few other children also refusing, some with more politically profound statements—and gold medals to boot.

For children, being a communist had conflicting connotations: It meant being visible as nonconformists in situations where they wanted nothing more than to fit in, but it also meant conforming to the ideals of their parents' political community; it meant concealing family activities from school friends who came from outside communist circles, but it also carried the excitement of belonging to a secret brotherhood; it meant feeling uncertain about participating in the ordinary activities of childhood but also feeling superior to classmates who lacked what communists considered a truer and better understanding of how the world operated.

For the children of immigrant parents, a sense of political and ethnic foreignness made identification as an American a particularly complicated process. These complications stemmed directly from Communist Party policies that both encouraged the preservation of ethnic language and culture and sought to Americanize immigrant workers so that an automatically American revolutionary working-class would be created. The identification of communism with central myths was a means to the end of Americanizing immigrants. One children's primer, written in the 1930s, reads as follows:

> The Hungarian people have a rich background of struggle and national achievement. Time and again they have risen up to free their nation from the iron heel of foreign domination, to release the peasantry from exploiting landlords. From their ranks have emerged heroes, mighty as those heroes who made their mark in history at Lexington and Gettysburg, fighting for independence and democracy.

Here the proud heritage of Hungarian immigrants makes them fit to be American radical heroes.

The party's amalgam of separatist and assimilationist approaches resulted in part from the fact that the IWO, a federation of ethnic mutual-benefit societies, was the largest of the Communist Party mass organizations in the 1930s. In IWO-sponsored schools and summer camps, the teaching of ethnic languages and the preservation of immigrant culture were combined with the symbolic politics of internationalism and Americanization. Students pledged to the red flag ("I pledge allegiance to the worker's flag and to the cause for which it stands, one aim throughout our lives, freedom for the working class") and sang American union and folk songs.

In fact, the Americanization of the campers was a significant aspect of the summer experience, and it took myriad forms. The camps' sports programs were often based on those of the Boy Scouts—otherwise denounced as proto-fascist class enemies. Clubs and summer

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

camps that were based on a single ethnicity often took a stand against racism by including blacks in their programs. Blacks were at once Americans and oppressed; by identifying with them, radical immigrants could assimilate without joining the mainstream. To take only one example, the IWO's Jewish Camp Kinderland (in Dutchess County, New York) gave Paul Robeson a hero's welcome whenever he visited during the summer, and children learned to sing Negro spirituals along with Yiddish songs of protest.

Mishler mentions in passing that tensions resulted from these efforts at integration, but he stresses the importance of providing children with interracial experiences in a racially divided society. I wish he had said more about the tensions. It is certainly true that white children in left-wing summer camps learned a great deal from the presence of blacks and from the emphasis on racial equality Indeed, having been one of those campers myself, I can attest to the long-lasting positive effects this had on me. But it is also true that integration was far from complete. Black campers faced the additional difficulty of being not just kids from different backgrounds but symbols of both noble oppression and white radical goodness.

As Mishler points out, what these camps had in common was an emphasis on the principles associated with communism rather than any explicit indoctrination. Thus heroic struggles of "the people" were celebrated in song and dance, but there were no lessons in socialist economics. At Camp Kinderland, campers learned about Jewish history and literature, not Soviet history; at Camp Woodland (in the Catskills region of New York), they collected folk music and built a museum to honor craftsmen and their crafts. Above all, these camps were alternative institutions, places where children were affirmed in the difference of their backgrounds. At the same time, they typified a more general American phenomenon: the development of children's camping as summer recreation in the United States. (It would have been useful for Mishler to place his story in this larger context; in that way, the relationship of party culture to American culture might have been more fully illuminated.)

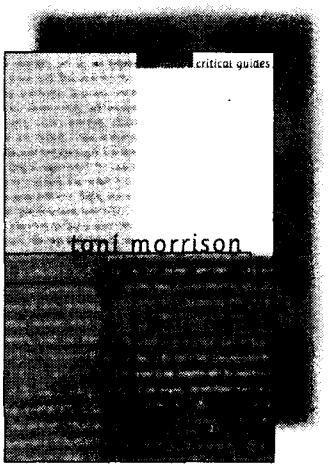
Mishler reminds us that "summertime is a utopian season," and it is clear that even those who remember their communist childhoods with ambivalence found much of value at camp. Those who sang lustily with Pete Seeger about workers' struggles or learned about what the construction of a dam had meant for local farmers often carried into later life a belief that the attainment of justice required their political action.

I would say that this legacy was the result less of politically correct attitudes and behaviors imposed from above than of the campers' daily experience. For children of radicals, camp was usually a safe haven, a place where nothing had to be hidden from friends and where a common experience of having been different at school and on the street became the basis for deep personal ties. For these children, summer camp seemed to realize, in intimate, emotionally satisfying ways, the utopian dream that had inspired their parents' radical activism. That the dream might be illusory did not matter. Having lived it, many former campers tried to implement a version of it in the adult world. When they could not do so, such red-diaper children sometimes founded new summer camps for their own children. In these changed times, however, camp became something quite different—a condensed form of left-wing political culture, a summer vacation from the pressures and pleasures of (usually) middle-class, liberal American urban childhoods. ◑

The camps' sports programs were often based on those of the Boy Scouts—who were otherwise denounced as protofascist class enemies.

Introducing:

COLUMBIA CRITICAL GUIDES



Toni Morrison: Beloved
Edited by Carl Plasa

William Shakespeare: King Lear
Edited by Susan Bruce

James Joyce: Ulysses / A Portrait of the Artist as a Young Man
Edited by John Coyle

Virginia Woolf: To the Lighthouse / The Waves
Edited by Jane Goldman

These sophisticated study guides collect the key critical texts to the most studied works of literature in one volume. Each volume:

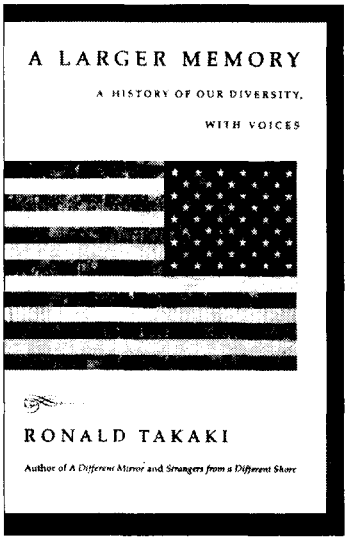
- draws on a wide array of British and American sources
- explains criticism in terms of key approaches
- is edited by a noted scholar who specializes in the writer or work
- includes notes and a comprehensive bibliography, and index

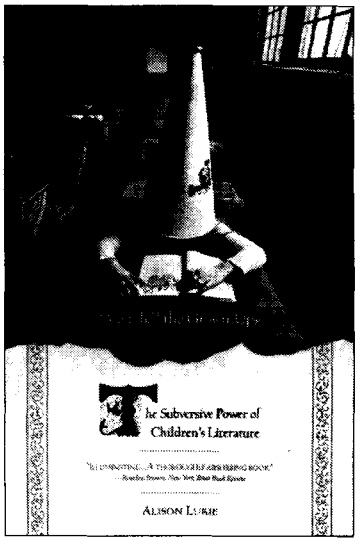
Each: $39.50, cloth • $14.50, paper

800-944-8649
www.columbia.edu/cu/cup
COLUMBIA UNIVERSITY PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

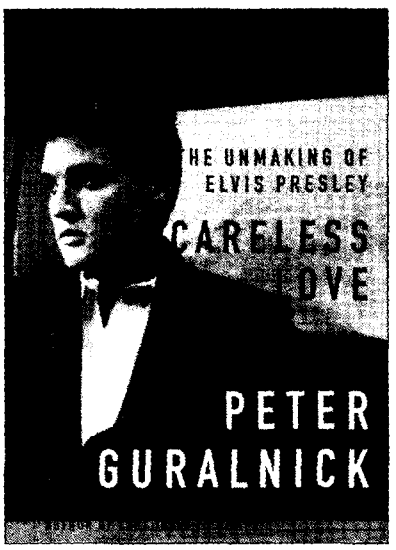
WHAT TO READ
WHAT TO TEACH
WHAT TO KNOW

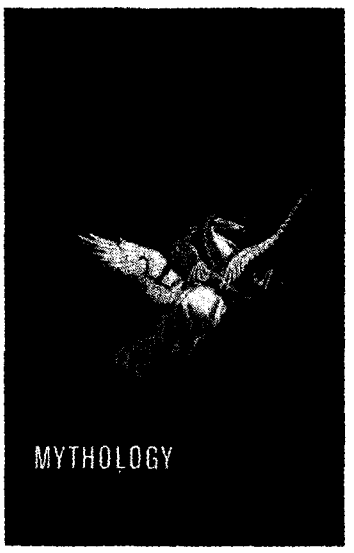

A LARGER MEMORY
A HISTORY OF OUR DIVERSITY,
WITH VOICES
RONALD TAKAKI
Author of A Different Mirror and Strangers from a Different Shore

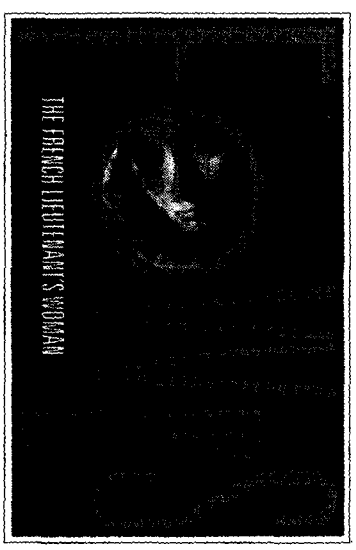


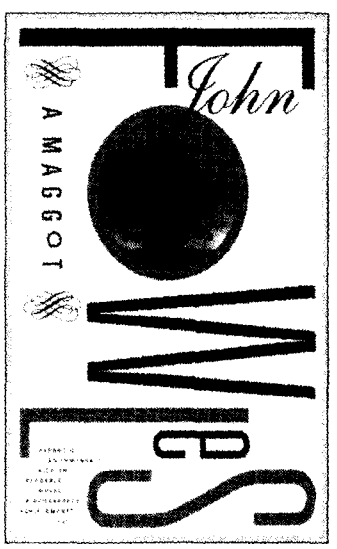
For desk copies please write: **Academic Marketing, Little, Brown and Company Publishers, 1271 6th Avenue, NY, NY 10020**, or e-mail us at **bookseller.feedback@littlebrown.com**

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED









See our web site for more titles of academic interest: **www.littlebrown.com**

LB 1837

BACK BAY BOOKS LITTLE, BROWN

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Cult of the Particular

BY JOHN BREWER

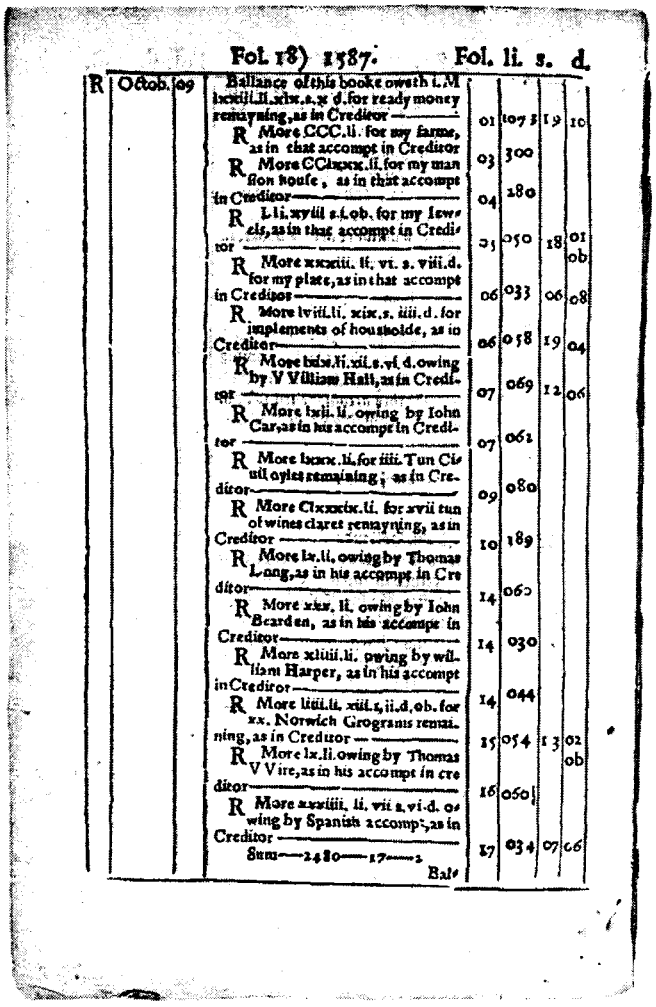
A HISTORY OF THE MODERN FACT: PROBLEMS OF KNOWLEDGE IN THE SCIENCES OF WEALTH AND SOCIETY
BY MARY POOVEY • UNIVERSITY OF CHICAGO PRESS • 419 PP • $17 • 1998

WORKING IN THE HUMANITIES AND social sciences in the modern academy gets more and more like driving in Italy: Lane discipline has collapsed, drivers cut in and swerve off in unexpected directions, and almost any maneuver is legitimate as long as it is first clearly signaled and executed with bravura. The overall effect is intoxicating (but then, no one is enforcing drunk-driving laws), produces more than its fair share of accidents, and encourages either radical timidity or an overwhelming desire to join in the fun. (Don't think this analogy too masculinist; in my experience some of the boldest drivers are nuns dressed in neatly pressed cream habits.)

Mary Poovey, director of the Institute for the History of the Production of Knowledge at New York University, is one of those scholars who love changing lanes: from literary criticism to social theory (lots of traffic here), political theory to science studies, and epistemology to statistics. She handles these moves with great confidence and consummate skill; there is nothing flashy here—no fancy and unnecessary moves—just a cumulative sense of great intellectual power. Her journey requires all of her concentration, for *A History of the Modern Fact*, as she explains, follows a "circuitous route" that begins in Tuscany's Borgo Sansepolcro with the Franciscan Luca Pacioli's 1494 manual on double-entry bookkeeping and ends in the not-so-brave new world of science and statistics in nineteenth-century Cambridge and London.

The aim of this long peregrination is the recovery of an extended narrative: "The story of how description came to seem separate from interpretation or theoretical analysis; the story of how one kind of representation—numbers—came to seem immune from theory and interpretation." Poovey's concern with the histories of description, number, and fact—three connected but separate notions—is, as she acknowledges, a result of her considerable interest in a certain kind of nineteenth-century arcana: the tables of figures, pages of social description, and policy prescriptions bound together in large tomes of government-commissioned social analysis—texts concerned with human reproduction and body waste, housing and employment. With these relics in mind, she confines her story to "the appearance of the modern fact in sciences of wealth and society" during the 1830s.

Poovey's considerable ambition is to understand how a certain conception of the fact came about, one in which facts were treated as discrete floating particulars, definable, knowable entities, what Poovey calls "epistemological units," prior and somehow separate from but inevitably attached to interpretation. For Poovey, the modern fact, unlike its earlier, Aristotelian counterpart, is concerned with particulars rather than commonalities; at the same time, unlike the postmodern fact, it has a clear external referent in the world. A product of both the empiricism of Francis Bacon and the iconoclasm of Friedrich Nietzsche, the modern fact is exemplified by, but not confined to, number. Its most salient characteristic is the contradiction it embodies. On the one hand, it is a specific, "pre-interpretive or non-interpretive" datum; on the other hand, it is inevitably collected and employed to support


Fol. 18) 1587. Fol. li. s. d.
R Octob. 09
Ballance of this booke oweth l.M lxxiiii.li.xix.s.x d.for ready money remayning,as in Creditor
R More CCC.li. for my farme, as in that accompt in Creditor
R More CClxxx.li.for my mansion house, as in that accompt in Creditor
R Lli.xviii s.i.ob. for my lewels,as in that accompt in Creditor
R More xxxiii. li. vi. s. viii.d. for my plate,as in that accompt in Creditor
R More lviii.li. xix.s. iiii.d. for implements of houshold, as in Creditor
R More lxix.li.xii.s.vi d.owing by V William Hall,as in Creditor
R More lxii. li. owing by Iohn Car,as in his accompt in Creditor
R More lxxx.li.for iiii. Tun Civil oyle remaining; as in Creditor
R More Clxxxix.li. for xvii tun of wines claret remayning, as in Creditor
R More lx.li. owing by Thomas Long,as in his accompt in Creditor
R More xxx. li. owing by Iohn Bearden, as in his accompt in Creditor
R More xliiii.li. owing by william Harper, as in his accompt in Creditor
R More liiii.li. xiii.s,ii.d.ob. for xx. Norwich Grograns remaining, as in Creditor
R More lx.li.owing by Thomas V Vire,as in his accompt in creditor
R More xxxiiii. li. vii s.vi.d. owing by Spanish accompt,as in Creditor
Sum—2480—17—2 Bal'
01 107 3 19 10
03 300
04 280
05 050 18 01 ob
06 033 06 08
06 058 19 04
07 069 12 06
07 062
09 080
10 189
14 060
14 030
14 044
15 054 13 02 ob
16 050
17 034 07 06

DOUBLE-ENTRY BOOKKEEPING LEDGER (1494)

COURTESY UNIVERSITY OF CHICAGO PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

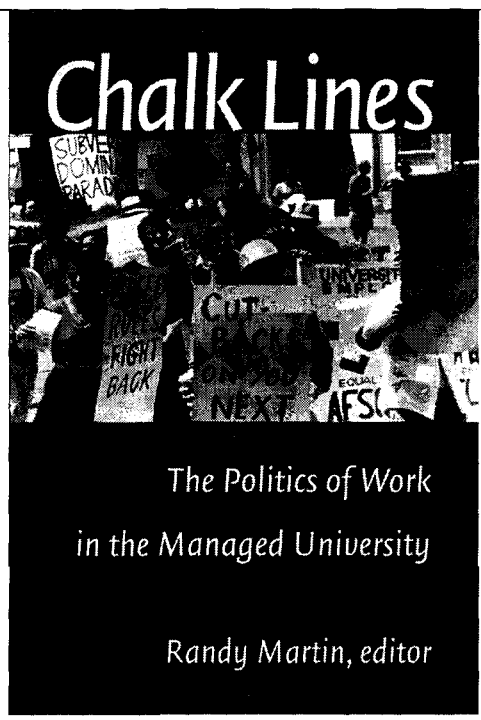
systematic interpretive claims. The modern fact appears as the deconstructive object par excellence.

At first glance, Poovey's study seems to fit comfortably into that poststructuralist genre of scholarship that takes commonsensical or self-evident notions—the self, truth, science, the body, history—and reveals them to be changing, historically specific, and ideologically inflected rather than universal, natural, and impartial. This impression is reinforced by her avowed intellectual debts to many scholars in the field of science studies, including Steven Shapin and Bruno Latour, who have taken on the deconstructionist project. But Poovey's work is not simply an effort to unmask the cultural and political forces behind the ostensibly objective assertions of a text. Indeed, she disavows many aspects of the poststructuralist Foucauldian inheritance: She dissociates herself from a purely discursive analysis, and argues for historical continuity rather than Foucauldian rupture.

Poovey's approach is to superimpose "two kinds of historical reading," one that is concerned with recovery and reconstruction of what a text originally meant, the other with the subsequent (mis)readings to which it was put. Much of the book applies such readings to authors who appear in the general histories of economic thought: the mercantilists of the early seventeenth century; William Petty, the sugar daddy of political arithmetic; the Scottish historians, philosophers, and economists, notably David Hume and Adam Smith; and the political economists—Thomas Malthus, David Ricardo, and J.R. McCulloch—demonized by Charles Dickens and Thomas Carlyle. Because Poovey's avowed intent is not to write the history of prequels to modern social science, economics, and statistics but to understand the different ways in which the notion of the fact was established, she works outside and beyond this canon, considering not only bookkeeping manuals but texts about seventeenth-century science and reason of state, eighteenth-century moral philosophy and conjectural history, and nineteenth-century theology.

> In Mary Poovey's study, the modern fact appears as the deconstructive object par excellence.

Each of these texts illustrates a particular way of arguing or thinking about wealth and society. Whatever the intentions of their creators, these writings helped to shape what could or could not be known and said about their subjects. Cumulatively, they exhibit the components of the "modern fact" in the study of economy and society. These components, it turns out, are quite disparate. They include the treatment of economic activity as a system of particulars (as expressed in double-entry bookkeeping manuals and polemics on



New from Duke

CHALK LINES

The Politics of Work in the Managed University

Randy Martin, editor

The increasing corporatization of education has served to expose the university as a business—and one with a highly stratified division of labor. These essays confront current challenges facing the academic workforce and demonstrate how, like chalk lines, divisions between employees may be creatively redrawn.

"*Chalk Lines* is a powerful analysis and indictment of the emerging corporate university. It illuminates the crisis of academic labor by placing it in the context of global economic change. Everyone concerned with higher education should read this book. . . ."—Cary Nelson, coauthor of *Academic Keywords: A Devil's Dictionary for Higher Education*

328 pages, paper $17.95

DUKE UNIVERSITY PRESS

Box 90660 • Durham, NC 27708-0660 • toll-free 1-888-651-0122 • www.duke.edu/web/dupress/

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BREWER, CONTINUED FROM PAGE B21

the state of trade); the notion of a neutral or disinterested realm of knowledge (as posited by Robert Boyle and members of the Royal Society); the identification of economic facts (the achievement of political arithmetic); the subordination of observed particulars to an abstract general theory whose animating concepts—society, the market—remain key to the social sciences; and the development of a new taxonomy of knowledge, embodied by different groups of experts, in which collecting numerical information about particulars (statistics) was separated from interpreting them.

Poovey's wide-ranging and erudite study seems to me to exemplify a growing body of American scholarship that is united not by its subject matter but by what Poovey herself calls "its mode of argumentation." Such works, written by scholars over the tenure barrier but still far from the twilight zone, share a family resemblance, a common "poetics." They are lengthy and learned, formulate an object of analysis that has no obvious place in one discipline, and experimentally apply critical theory rather than produce it.

The Franciscan Luca Pacioli's 1494 manual on double-entry bookkeeping marks the emergence of the fact as a discrete epistemological unit.

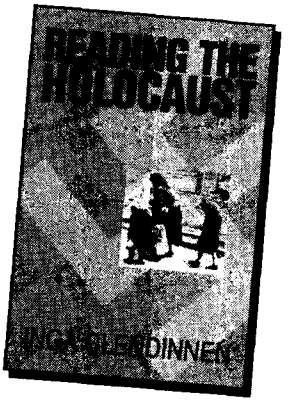
Eschewing a denunciatory tone, these archaeologies of knowledge are concerned less with power relations than with how various discourses both enable and constrict the creation of knowledge. The tone of such books is reasonable, calm, and accommodating, not rebarbative or evangelical. What does their growing number tell us about the current state of the academy? Bruno Latour, as Poovey notes, optimistically believes that in the late 1990s "denunciation and revolution have both gone stale...instead of really believing in it, we now experience the work of denunciation as a 'historical modality' which certainly influences our affairs but does not explain them."

Poovey, though her work clearly exemplifies a new scholarly civility, is less sanguine. She wistfully comments of Latour's remarks that she wishes they were true and that she believes them premature. In view of the recent bloody contests in science studies, she may be right. But as long as scholars produce work of the quality, range, intelligence, and open-mindedness of *A History of the Modern Fact,* the new civility will occupy the fast lane.

So perhaps I'm wrong. We're driving not in Italy after all but along a distinctively American highway, where freedom and order, discipline and road rage mix uneasily together. The trick is to get the steering right. ●

Reading the Holocaust

Inga Clendinnen



"An important step toward an honest encounter with one of the great horrors of our past."
— Kirkus Reviews, February 2, 1999

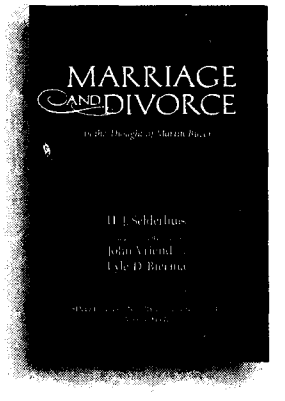
Searching and eloquent, *Reading the Holocaust* is an uncompromising attempt to extract the comprehensible—the recognizably human— from the unthinkable inhuman acts of the Holocaust. Clendinnen explores the experience of the Holocaust from both the victims' and the perpetrators' points of view. She discusses the remarkable survivor testimonies of writers such as Primo Levi and Charlotte Delbo, the vexing issue of "resistance" in the camps, and survivors' strategies for understanding the motivations of the Nazi leadership.

0-521-64174-8	Hardback	$49.95
0-521-64597-2	Paperback	$14.95

Available in bookstores or from CAMBRIDGE UNIVERSITY PRESS

40 West 20th Street, New York, NY 10011-4211.
Call toll-free 800-872-7423. Web site: http://www.cup.org
MasterCard/VISA accepted. Prices subject to change.

MARRIAGE AND DIVORCE



Marriage and Divorce in the Thought of Martin Bucer is a revealing description of the sixteenth-century reformer and his astonishingly modern views on divorce. It takes away the misunderstandings that have surrounded Bucer for centuries and it is an important contribution to gender studies.

$45 cloth
Available in book stores or from

THOMAS JEFFERSON UNIVERSITY PRESS

Toll free (800) 916-6802 Fax (660) 785-4181
www2.truman.edu/tjup

THOMAS JEFFERSON UNIVERSITY PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A Tree Grows in Queens

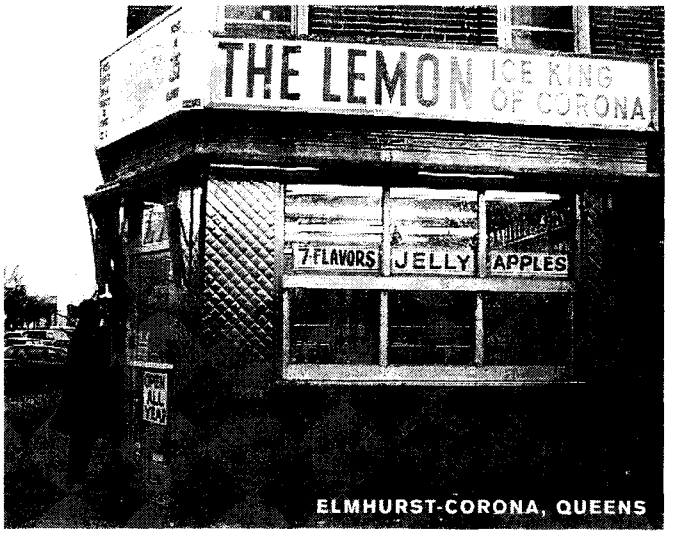
BY PHILIP KASINITZ

THE FUTURE OF US ALL: RACE AND NEIGHBORHOOD POLITICS IN NEW YORK CITY • BY ROGER SANJEK
CORNELL UNIVERSITY PRESS • 465 PP • 1998

NORTHERN QUEENS IS A PART OF NEW York City that fashionable Manhattanites rarely visit. Too often it is thought of (if it is thought of at all) as a stretch of unremarkable houses glimpsed through a taxi window on the way to the airport. Lacking either the old-neighborhood nostalgia of parts of Brooklyn or the fearsome reputation for crime and poverty of parts of the Bronx, northern Queens conjures up vague images of lower-middle-class, thoroughly middlebrow, and generally unremarkable folk: Archie Bunker lived there, as did George Costanza's parents. So perhaps it is not surprising that when, about thirty years ago, an extraordinary drama of racial transformation began to unfold there, much of New York's elite did not notice.

Luckily, Roger Sanjek did. A Queens College anthropologist with an eye for detail, an instinct for a good story, and an apparently inexhaustible capacity for absorbing the minutiae of local politics, Sanjek has been studying the Elmhurst-Corona section of Queens since the early 1980s. In *The Future of Us All* he documents not only the community's remarkable racial and ethnic diversity but also how its residents have come together across racial lines to build a vibrant civic life. As immigration makes the United States a more diverse nation, it is a story from which we can all learn.

In 1960, 98 percent of Elmhurst-Corona's 88,000 residents were white. By 1990, the neighborhood's population, which had soared to 137,000, was 45 percent Latino, 26 percent Asian, 19 percent white, and 10 percent black. These categories only hint at the real level of diversity. The Latinos include South Americans, Mexicans, and Cubans, in addition to Puerto Ricans and Dominicans; the Asians are from more than a dozen different nations; the whites include recent immigrants, the children and grandchildren of immigrants, and even (a real rarity for New York) old-line Protestant Americans of English and German descent; and the blacks are about equally divided between immigrants from the Caribbean and Africa and native African Americans. Dozens of languages can now be heard on the streets and in the overcrowded schools. Churches, which often hold services in five or six languages, stand cheek by jowl with mosques and a Hindu temple. On the neighborhood's commercial strips, Indian spice stores, Korean groceries, and Cuban restaurants stand side by side with storefront garment factories, bars, brothels, and businesses wiring money orders around the world.



ELMHURST-CORONA, QUEENS

MICHAEL MURPHY

It is a diversity that no one planned and, truth be told, that few longtime residents actually wanted. Most Elmhurst-Corona whites never intended to live in a racially mixed community, and few were moved by a vision of multiculturalism. During the 1970s and early 1980s, whites often derided incoming blacks as welfare tenants, although most had higher incomes than the whites they replaced; they also dismissed Latinos as "illegal immigrants," although the vast majority of them were legal. In the scramble over scarce resources, racist demagogues attacked the "Kims," "Wangs," and other "green-card holders" as they sought to protect preferences for "our own people." Yet, in contrast to the familiar white-flight scenario, and despite the scare tactics of real estate speculators, many long-term white residents stayed. Over time the definition of "our own people" expanded. Coming together on PTAs and block associations, residents concerned with practical issues such as controlling drug dealing and prostitution, fighting service cuts, and putting pressure on local politicians formed working relationships across ethnic lines.

There are a number of reasons that Elmhurst-Corona avoided the devastation and disinvestment that so often accompanies racial transition. The very diversity of the newcomers prevented the emergence of hard "us versus them" dichotomies. The rate of home ownership was high, at least by New York standards, and many older residents felt strongly attached to the area. (The one important exception, the huge Lefrak City rental apartment complex, *did* experience classic white-flight, going from virtually all white to virtually all black in less than a decade.) Most of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

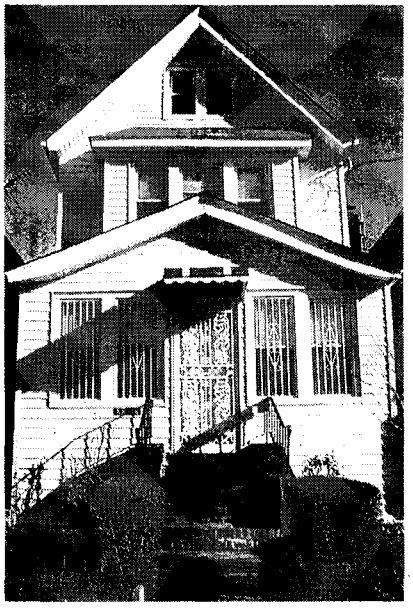
KASINITZ, CONTINUED FROM PAGE B23

the newcomers were lower middle or upper working class, much like the people they replaced. Most important for Sanjek, however, were the community's surprisingly vibrant civic groups and block associations, churches and political institutions; he is particularly impressed by the local community board and school board (both established during the decentralization struggles of the late 1960s), which provided forums for people to come together. Local rituals and group celebrations, which at first glance appear balkanizing, ironically turned into occasions for inclusion, as even ethnic festivals inevitably turned out to be pan-ethnic in practice.

Over time, an interracial leadership cadre emerged. The race baiters never completely went away, but by the 1990s their voices, dominant twenty years earlier, were marginal. When potentially explosive situations occurred, such as confrontations between African American customers and the Korean owners of a small supermarket, local leaders were quickly able to diffuse them.

The Future of Us All documents this process in extraordinary detail, perhaps more detail than many readers actually need. The local activist who jokingly asked Sanjek, "Are you our Margaret Mead?" was more right than he knew. A traditional ethnographer without a postmodern bone in his body, Sanjek never reduces his informants to symbols or texts to be deconstructed. Instead, he does his work the old-fashioned way, watching and listening over a long period of time as conflicts unfold and group boundaries gradually shift. The image of the community that emerges is less a "gorgeous mosaic" with hard-edged tiles than a pointillist painting, with blurry edges and myriad combinations. "Like it or not," Sanjek writes, "people were caught up in countless scenes and encounters where cultures flowed into one another."

The picture is far from perfect. Even as it copes with unprecedented diversity, Elmhurst-Corona often stumbles over America's oldest and most intractable racial divide. Many whites clearly prefer immigrants, no matter how exotic, to African Americans, and many immigrants feel they have little in common with native minorities. Sanjek quotes a building owner discussing his preference in tenants: "Afghanistan is okay. Anything, but not black." Still, while racist attitudes are rarely abandoned all at once, Sanjek argues that through daily contact they are gradually eroding. It is also true that, thanks to citizenship, the age of the various populations, and some artfully drawn electoral districts, whites and (surprisingly) African Americans continue to exert influence over local politics far out of proportion to their numbers. Indeed some districts are now almost "rotten boroughs," where small numbers of older white and black citizens monopolize political participation despite being outnumbered by younger, often noncitizen immigrants. Yet this too, Sanjek argues, is changing. Many immigrants have become naturalized, while others have developed informal links to the political process.



Northern Queens avoided the devastation and disinvestment that so often accompanied racial transition.

When it comes to the bigger picture of New York politics, Sanjek's usual grasp of nuance sometimes abandons him. Drawing on Jack Newfield, Paul DuBrul, and Robert Fitch, he writes of New York's power structure as an almost conspiratorial coalition of Manhattan financial interests and outer-borough "kleptocrats." According to Fitch, New York City politicians use the government to commandeer a cut of the action "until retirement or incarceration, whichever comes first" (in fairness, that description *does* fit a number of Queens politicians). Following these sources, Sanjek sometimes underplays the connections between his heroic neighborhood activists and the larger political structure—a topic worthy of more exploration. It is certainly worth noting that some of Sanjek's favorite neighborhood leaders seem to have a far more charitable view of local "machine" politicians than he does. Still, it is on the streets of Queens that Sanjek's real story lies, and there he tells a complex tale with empathy, subtlety and wit.

What lessons does Northern Queens have for the rest of the nation? While Sanjek acknowledges that few communities will ever be as diverse as Elmhurst-Corona, he argues that, as immigration makes the United States a "majority-minority" nation, the neighborhood offers a glimpse of things to come. Sadly, I am not convinced. I wish that Elmhurst-Corona *did* represent the "future of us all." Yet the civic forums and public spaces that were central in bringing people together there are increasingly rare in most of the country. I fear that suburban Southern California, which has responded to an equally impressive diversity with gated communities and Proposition 187, may be more typical of America's future. Yet this hardly detracts from Sanjek's achievement. In Elmhurst-Corona he has found a rough-and-tumble model of diversity that puts the torturously self-conscious multiculturalism of elite college campuses to shame. It is a story that more Americans should know and one that should give New Yorkers a lot more to think about on their next ride to the airport. ◑

MICHAEL MURPHY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A couple of Outstanding Authors

Choice Magazine's Academic Book Award Winning
Major Authors on CD-ROM :
Miguel de Cervantes . Roberto González Echevarría, General Editor
Walt Whitman . Ed Folsom and Kenneth M. Price, General Editors

Are Now Online.

Primary Source Media's *Major Authors*

Walt Whitman and *Miguel de Cervantes,* two of the titles in a five title series, have been chosen for *Choice Magazine's* **1998 Outstanding Academic Book** award. Now this critically acclaimed series is available via convenient web access.

Major Authors Online: Walt Whitman presents all of Whitman's published works in the only scholarly edition available, New York University Press's *The Collected Writings of Walt Whitman.* Supporting materials include hundreds of manuscript images from both the New York Public Library and the Library of Congress. All the editions of *Leaves of Grass* published during Whitman's lifetime, as well as *Two Rivulets, Drum-Taps,* and *Sequel to Drum-Taps* are included as digital facsimiles. In addition, the full text of every page in these editions appears as an image caption, enabling researchers to examine the original editions and retrieve language, imagery and themes.

Major Authors Online: Miguel de Cervantes is a complete resource for studying the greatest writer in the Spanish language in both English and Spanish. It contains keyed text of all Cervantes's works in their first editions linked, page by page, to facsimile images which can be printed or downloaded. Spanish critical editions of all of Cervantes's works are offered with the most widely-used English translations and Covarrubias's classic 1611 reference work *Tesoro de la lengua castellana* in fully searchable e-text and facsimile. A visually dazzling gallery of over 100 images of Don Quixote, from a variety of cultures including Europe, the U.S., and Asia, is also included.

Major Authors Online is flexibly structured to fit your library's specific needs: choose one, several or all authors, including *Virginia Woolf, The Brontës, Samuel Johnson and James Boswell.* Special buyer-tailored pricing is available to promote the broadest possible accessibility of these research tools. Access to all Primary Source Media online databases is obtainable through either password or IP address authorization.

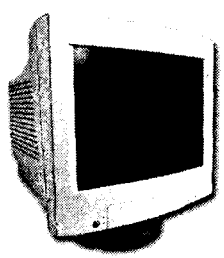
Contact us today for information about a no-obligation 30-day trial and charter subscription.

Join the future of research!

PRIMARY SOURCE Media
The Gale Group

www.majorauthors.psmedia.com

PRIMARY SOURCE MEDIA. *The Future of Research*
1 800 444 0799 . www.psmedia.com . sales@psmedia.com



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BREAKTHROUGH BOOKS

WE ASKED SIX EXPERTS TO GET US UP TO WARP SPEED ON THE BEST NONTECHNICAL BOOKS ABOUT BLACK HOLES AND OTHER PHENOMENA CONCERNING THE LIFE OF THE COSMOS.

BY JOHN PALATTELLA

Alan H. Guth, professor of physics at the Massachusetts Institute of Technology and author of *The Inflationary Universe: The Quest for a New Theory of Cosmic Origins* (Addison-Wesley, 1997).

"For a grand sweep across most of the exciting current topics in astrophysics and cosmology, an excellent choice is **Martin Rees**'s ***Before the Beginning: Our Universe and Others*** (Perseus, 1997). Currently Astronomer Royal of Great Britain and professor at Cambridge University's Institute of Astronomy, Rees is widely regarded as one of the best theoretical astrophysicists in the world. The book contains an adeptly blended discussion of many topics, including stellar evolution, the formation of chemical elements, black holes, the big bang, galactic evolution, and the inflation of the cosmos. In the course of his intellectual history of science, Rees also brings the major personalities to life, evoking such compelling figures as Stephen Hawking, Roger Penrose, and Subrahmanyan Chandrasekhar, who first showed that massive stars must collapse into black holes. The book is a treasure trove of fascinating quotations, which not only introduce each chapter but also pepper the text throughout.

"The theme for which the book is titled emerges in its last third, where Rees explores the possibility that our universe may be only one of a myriad of universes that make up a 'multiverse.' Many versions of inflationary theory, as well as several other theoretical proposals, suggest the multiverse hypothesis. Rees goes on to speculate that the multiverse theory might answer the perplexing riddle of why the laws of physics seem so well tuned to provide the preconditions for life: If universes of all sorts exist, then it is not surprising that living creatures should find themselves in those hospitable to life. This view is controversial, but Rees honestly addresses the objections of other scientists."

Robert P. Crease, professor of philosophy at the State University of New York at Stony Brook and author of *Making Physics: A Biography of Brookhaven National Laboratory, 1964–1972* (Chicago, 1999).

"**Peter Galison**'s ***Image and Logic: A Material Culture of Microphysics*** (Chicago, 1997) is a study of the instruments of modern physics, the diverse subcultures of researchers they have created, and the relations among these subcultures. Galison describes the growing complexity of modern science without trying to force it into a philosophical straitjacket. One of his most interesting concepts, borrowed from anthropology, is of 'trading zones,' where scientific subcultures interact by speaking 'pidgins and creoles' made of words that are understood differently by each subculture but that suffice to 'get by.'

"**Jack M. Holl**'s ***Argonne National Laboratory, 1946–96*** (Illinois, 1997) is a history of one of the first three U.S. national laboratories. Holl describes how Argonne, located just south of Chicago, had to reinvent itself several times in its evolution from a Manhattan Project institution into one of this country's most important venues for (mainly) physics research. Yet Holl also situates the lab within a broader social panorama. He touches on Argonne's relationships with other labs, with the midwestern physics community, with federal funding agencies, and even with politicians and the media, who occasionally made it the target of crusades. In the early 1950s, for instance, right-wing radio commentator Paul Harvey campaigned against Argonne, at one point scaling the lab's barbed-wire fence in the dark to demonstrate how easy it was to penetrate, and therefore how vulnerable our atomic institutions were to the communist menace.

"***Crystal Fire: The Invention of the Transistor and the Birth of the Information Age*** (Norton, 1997), by **Michael Riordan** and **Lillian Hoddeson**, is a page-turner about the science, people, institutions, and politics that accompanied the invention of the transistor—the 'nerve cell' of the information age. The authors take great care in describing the principal scientists and in revealing how their personalities helped shape the trajectories of their work. The portrait of the story's central figure is particularly vivid: William Shockley, a visionary and almost insanely competitive physicist, was the single greatest driving force behind the explosive growth of the semiconductor industry. The authors describe his evolution from research physicist to head of an (unsuccessful) industrial firm to, finally, the exponent of controversial theories of human intelligence—a change that left him isolated both intellectually and socially. It's refreshing to read a book that treats scientists as having lives, not just agendas."

Jeremiah P. Ostriker, professor of astrophysics and provost at Princeton University and co-editor of *The Formation of Structure in the Universe* (Cambridge, 1999).

"The Japanese government successfully kept firearms banned from Japan until 1542, but, in general, one can make a strong case for the inevitability of technological advance (if not 'progress'): When something can be done, it will be done. Two books, ***Remaking Eden*** (Avon, 1997), by **Lee M. Silver**, and ***The Age of Spiritual Machines*** (Viking, 1999), by **Ray Kurzweil**, are among

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

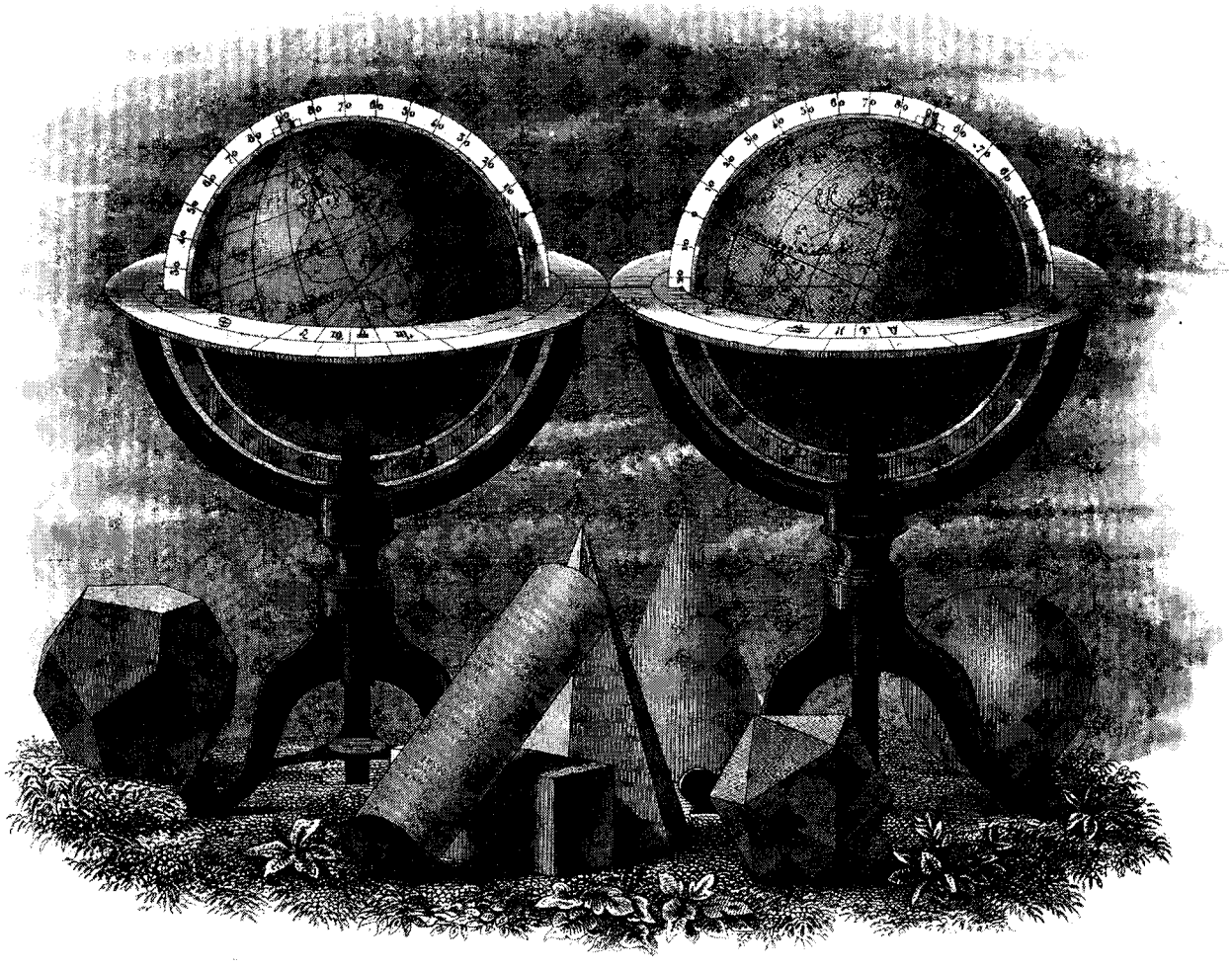
the more provocative of the recent flood of offerings treating the two fields—biotechnology and computers—that have the greatest prospects for dramatically changing the way we live. The fields with the greatest prospects for changing the way we *think* would be quite different (I would nominate neuroscience and cosmology), but that's another story.

"Silver addresses 'imagined futures' for human reproduction. There are, in addition to the well-publicized advent of cloning, innumerable entertaining or frightening options, such as male pregnancy and offspring from a blend of two or more same-sex parents. The possibilities are endless and not at all farfetched. More than a decade ago, *Science* magazine ran on its cover the picture of a tobacco plant that glowed in the dark, thanks to a gene from the common firefly (*luciferase*). If that's possible, anything's possible. And, if the prepared mind provides the best insurance against the vicissitudes of change, then Silver's book will help you to prepare. There is perhaps more enthusiasm for the imagined future than many of us will care for in this book, but it is a good and a very instructive read.

"Another exercise in futurology, Kurzweil's book starts with 'Moore's Law,' the astonishing fact that the number of logic elements on a computer chip has been doubling at approximately two-year intervals for the last quarter century. Kurzweil argues persuasively that our computational abilities have increased at this rate since the beginning of the present century. There is a bit more free association in this book than I fancy; the author conflates topics from astrophysics to neural nets in a mind-blowing but not always edifying way. However, the main point is basically correct. Almost all of the 'brainy' functions that we, as creatures, are proud of are—or will soon be—'solved problems,' and, with the inexorable march of technology, more of our intuitive and affective skills will be imitated or exceeded. Is this good, bad, exhilarating, terrifying, or just more of what we are already getting accustomed to?"

Fred C. Adams, associate professor of physics at the University of Michigan and author of *The Five Ages of the Universe: Inside the Physics of Eternity* (Free Press, 1999).

"The origin of our universe poses one of the most fundamental challenges that modern science can address. Recent modifications of big bang theory have yielded new insights into this ancient question. The idea of a moment of creation has been placed on a solid scientific foundation and verified in many respects by experiment and observa-



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

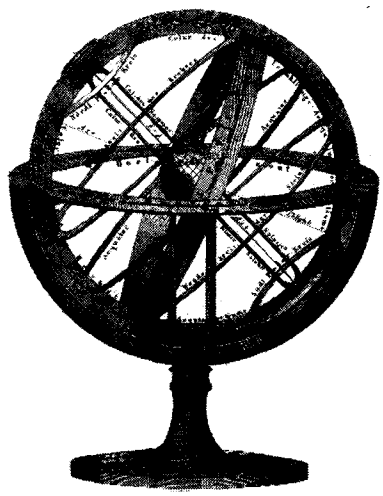
tion. In this field, a vital new concept is inflation, which holds that in the very earliest instants of cosmic history, the universe was caught in a brief phase of fantastically rapid expansion. This theory was put forth by **Alan Guth**, who describes its development in ***The Inflationary Universe: The Quest for a New Theory of Cosmic Origins*** (Addison-Wesley, 1997). Guth's model explains many of the observed properties of our cosmos: its large size, its striking uniformity, and the precise flatness of its space-time geometry. As we come to understand more about the initial state of the cosmos, we can contemplate the possible creation of other universes—regions of space-time not causally connected to our own.

"An engaging treatment of this idea is presented in ***Before the Beginning: Our Universe and Others*** (Perseus, 1997), by **Martin Rees**. The idea of many alternate universes has been taken one step further by **Lee Smolin** in ***Life of the Cosmos*** (Oxford, 1997), which presents a Darwinian view of universes. Smolin considers the possibility that black holes can give birth to 'child universes,' which grow disconnected from the 'parent' universe. These child universes expand, produce black holes, and give birth to more offspring. The evolution of the resulting composite collection, of universes unfolds in a manner analogous to biological evolution on Earth. Smolin provides an elegant and appealing explanation of why our universe has its observed properties—and perhaps why we are here to understand it."

Lawrence Krauss, professor of astronomy and chair of the physics department at Case Western Reserve University and author of *The Physics of Star Trek* (Basic, 1995).

"I have chosen a somewhat eclectic set of books, governed by the requirement that the content-to-hype ratio is weighted toward content. First on my list is ***Longing for the Harmonies: Themes and Variations from Modern Physics*** (Vintage, 1994), by physicist **Frank Wilczek** and his wife, **Betsy Devine**. Perhaps no more creative overview exists of the basis of modern physics. The authors compare aspects of modern particle physics to morphing the Stars and Stripes into the Union Jack—and this is just one example of the gems sprinkled throughout this book.

"Nobel Laureate **Steven Weinberg**'s ***Dreams of a Final Theory*** (Pantheon, 1992) is a lucid and deeply thought-provoking introduction to a line of physics research that is behind the construction of the largest machines on Earth. Some argue that this sort of work may result in a Theory of Everything.



I'm not so sure, but Weinberg's defense of scientific reductionism—in the face of opposition even from some fellow scientists—is masterful, and he provides a fascinating discussion of the search for ultimate truths.

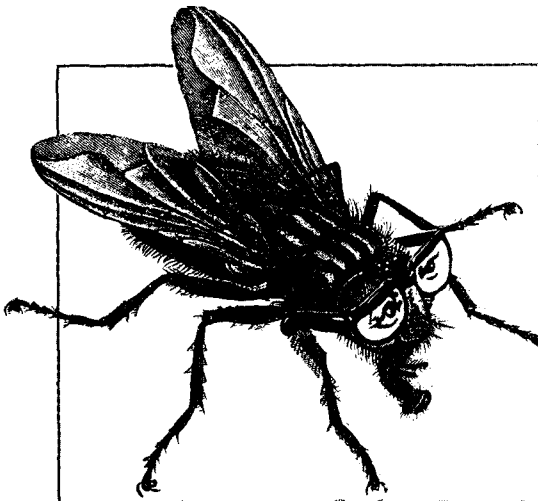
"***River Out of Eden: A Darwinian View of Life*** (Basic, 1996) by the renowned popularizer of evolutionary biology **Richard Dawkins**, is a concise yet compelling exposition of how and why evolution happened and continues to happen. The Alabama legislature, which requires an antievolutionary insert to be placed in all high school biology textbooks, should be required to read Dawkins's book. Finally, the last complete volume written by **Carl Sagan**, ***The Demon-Haunted World: Science as a Candle in the Dark*** (Random House, 1996), sheds light on the dangers facing a society in which science has become divorced from what is traditionally considered culture. By presenting simple yet dramatic refutations of myths promulgated by New Age mystics and alien-abduction promoters, and at the same time providing a historical perspective on the underlying roots of myth and superstition, Sagan demonstrates how science can guide us as a candle in the dark."

David L. Goodstein, professor of physics at the California Institute of Technology and author of *Feynman's Lost Lecture: The Motion of Planets Around the Sun* (Norton, 1996).

"Something, possibly the coming of the millennium, has prompted a number of authors to set up shop at the frontiers of human knowledge and scan the horizon to see what's out there waiting to be discovered. Nothing much, concludes science writer **John Horgan** in ***The End of Science: Facing the Limits of Knowledge in the Twilight of the Scientific Age*** (Addison-Wesley, 1995). Science, unlike other human pursuits, has the nasty habit of answering the questions it poses. In the long run, that leaves it with nothing much left to do. **John Maddox**, longtime editor of *Nature* magazine, harrumphs otherwise. 'The 500 years of modern science are a good beginning, but only a beginning,' he says in ***What Remains to Be Discovered*** (Free Press, 1998). Maddox doesn't stoop to acknowledge in print that his book is a rebuttal to Horgan's, but the two of them have become something of a traveling roadshow since their books came out.

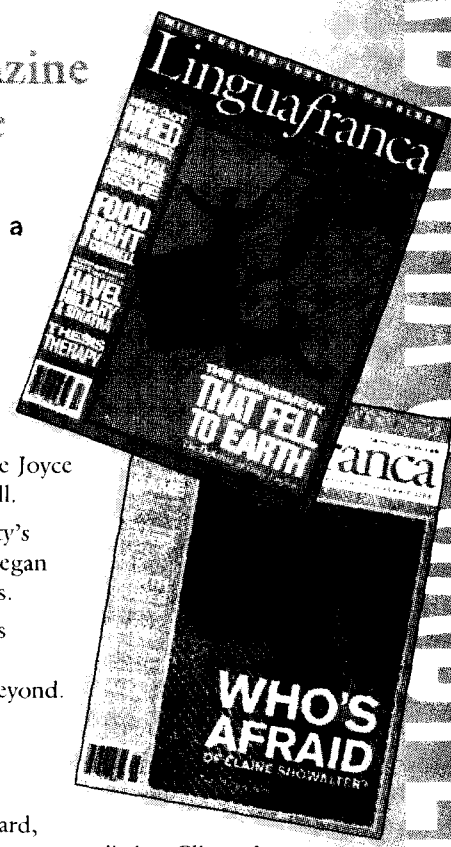
"**John Barrow**, astronomy professor at the University of Sussex and popular-science writer, takes an altogether different approach to knowledge in ***Impossibility: The Limits of Science and the Science of Limits*** (Oxford, 1998). Our minds evolved to find mates and to hunt game. Is there any reason that the resulting organ should be capable of understanding how the universe works? Barrow examines the limits of our knowledge of everything from black holes to word games." ●

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



"independent-minded, idiosyncratic and brainy"**

Winner of the National Magazine Award for General Excellence



If you're enjoying the Lingua Franca Book Review, become a subscriber and receive the magazine for a full year. Subscribe to the magazine that the *New York Times* called "A hip trade journal for the cerebral set." In every issue, *Lingua Franca* delivers the lowdown on what's being discussed, debated and debunked–with pieces like:

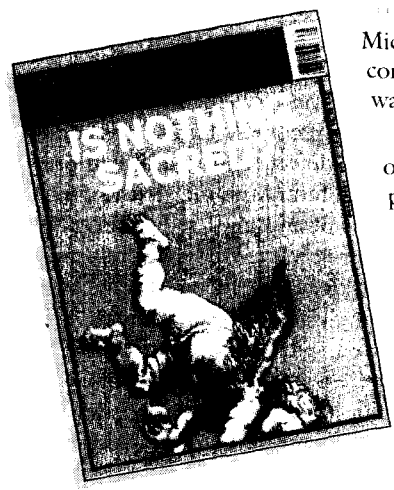
THE CORRECTED [illegible] Every published edition of *Ulysses* has been marred by thousands of errors. Renegade Joyce scholar John Kidd tries to clean up the mess once and for all.

THE DEPARTMENT [illegible] Duke University's English department had a stellar reputation, until its stars began turning their attentions to other subjects: mostly themselves.

HOAX REVEALED Alan Sokal publishes nonsense posing as cultural studies and fools the experts. When he confesses in *Lingua Franca*, he sets off a major row in academia—and beyond.

BODIES THAT MATTER Big, buff and brainy, academic body builders are moving out of the weight room and into the classroom.

[illegible] Denied tenure at Harvard, a professor blows open the university's secretive selection process—enlisting Clinton's own private eye to help.



Why is Lord Byron's daughter Microsoft's poster girl? Did she really write the first computer program a century before the first computer was built?

Scholars walk the plank of speculation. Were Blackbeard and Anne Bonny politically correct swashbucklers or just plain rogues?

Incisive essays such as James Miller on Allan Bloom's critics, Frank Lentricchia on becoming an ex-literary theorist, and Adam Begley on the decline of the campus novel.

And, in every issue, ground-breaking books selected and reviewed by the leaders in each field, plus coverage of what's just been published. And, annually, Jobtracks, our guide to who's been hired where.

*Village Voice
**Washington Post

SUBSCRIBE TO: Lingua Franca, 22 West 38th St, New York, NY 10018 FAX 212-302-0847 TEL 888-475-5988 EMAIL subs@linguafranca.com WEB http://www.linguafranca.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EAKIN, CONTINUED FROM PAGE B2

Was the mother of modern feminism also a Popular Front radical and a battered wife?

York Times ascribed America's unhappy-housewife problem to "incompetent appliance repairmen")—conspired to keep members of her sex imprisoned in what she called, provocatively, "the comfortable concentration camp" of domesticity. How could a woman who understood sooner and better than anyone else that her culture "did not permit women to accept or gratify their basic need to grow and fulfill their potentialities as human beings" go home at night to a husband who hit her?

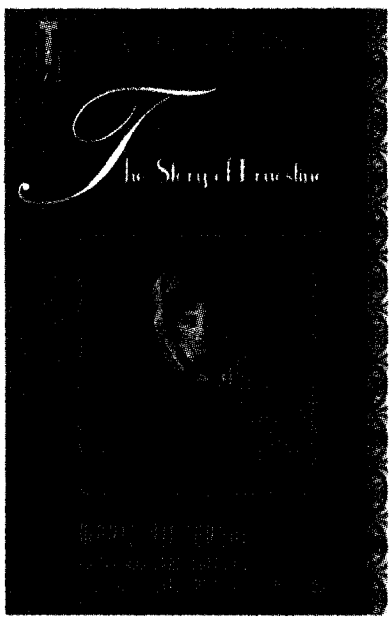
Yet Friedan did go home—a fact, her biographer insists, ultimately no more or less astonishing than any of the other incongruities that characterized her life. She "was a woman of profound contradictions," Hennessee writes. "A woman who yearned for a happy marriage and family life, yet urged others to fulfill themselves outside the family. A conventional woman who shook male-female relationships to the core. A reformer who started a revolution. A revolutionary who wanted to be part of the Establishment. An elitist who fought for working women; a class snob who fought for equality; a humanitarian who treated individuals, particularly women, badly. She was a feminist who preferred men, became girlish and flirtatious in their company, and deferred to them—and did not even like most women." Even the indeterminate status of Hennessee's book—an unauthorized biography that became semi-authorized when, halfway through the research process, Friedan suddenly agreed to be interviewed—testifies to its subject's fickle temperament.

Under these circumstances, Hennessee's interpretive restraint is all the more admirable. Hers is no sentimental tale of feminism's coming-of-age, nor one of female victim turned feminist avenger. (The several available Friedan biographies for children develop these conceits to mawkish perfection: The bowlegged little Jewish girl from Peoria, Illinois, overcomes physical defects and small-town prejudice to found the modern women's movement and liberate her sex.) No, Hennessee's Friedan is infinitely more believable: a fiercely intelligent, overweeningly ambitious, passionate, self-centered, spiteful, impatient, bossy, and insecure woman in whom wildly conflicting impulses are almost always at war. Without apology or judgment, Hennessee submits these contradic-

DIANA MARA HENRY/COURTESY UNIVERSITY OF MASSACHUSETTS PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A tale of love and honor in prerevolutionary France



Marie Riccoboni

The Story of Ernestine

Joan Hinde Stewart and Philip Stewart, trans.

1998 • xxxiv & 80 pp. • Paper ISBN 0-87352-786-0 • $7.95

SET IN eighteenth-century Paris and its environs, *The Story of Ernestine* tells of the love between an innocent young woman and an aristocrat.

Ernestine, German-born and orphaned, is an apprentice painter putting the finishing touches on a portrait when the marquis de Clémengis, elegant and handsome, enters the studio. Recognizing him as the subject of the portrait, she gestures for him to be seated and goes on working, looking back and forth between him and his likeness. The world-weary aristocrat is smitten.

In graceful, understated prose, Marie Riccoboni shows how her heroine learns to negotiate questions of honor and appearances and to find a precarious balance between economic security and the potentially compromising nature of male generosity. The story raises questions about sexual enlightenment and social prejudice and reexamines the links of money, reputation, and marriageability that preoccupied eighteenth-century writers.

Also available in the original French text

HISTOIRE D'ERNESTINE

Joan Hinde Stewart and Philip Stewart, eds.

1998 • xxxiii & 81 pp. • Paperback ISBN 0-87352-785-2 • $7.95

Marie Riccoboni (1713–92) was an actress and a writer who published more than twenty works. Appearing in 1765, *The Story of Ernestine* was a critical and popular success. Riccoboni was among the first women to support themselves through their writing.

MODERN LANGUAGE ASSOCIATION

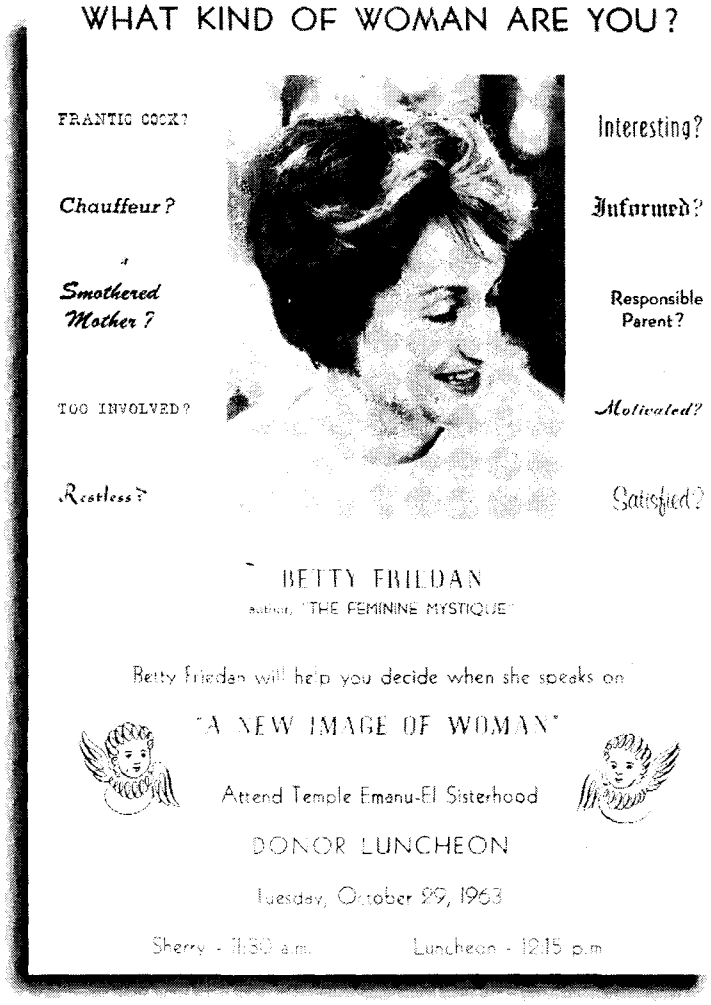
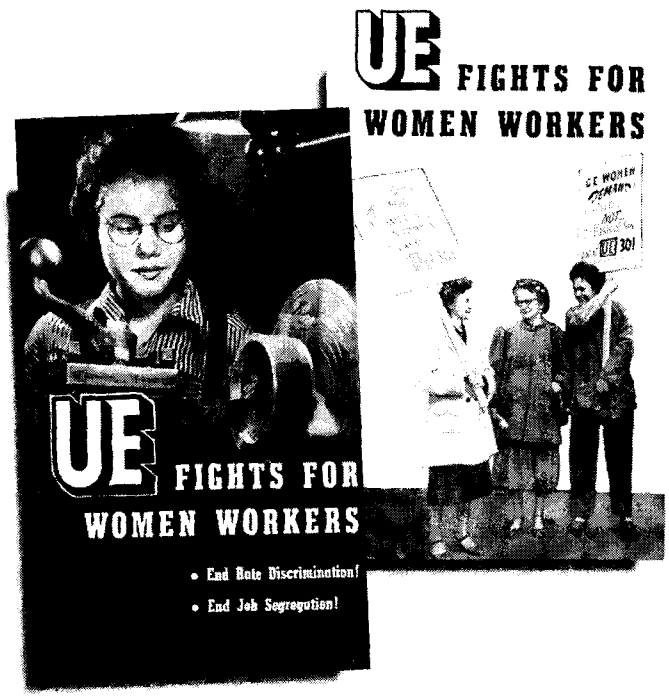
10 Astor Place, New York, NY 10003-6981 • Phone orders 212 614-6382 • Fax orders 212 358-9140

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EAKIN, CONTINUED FROM PAGE B30

tions to our consideration, content to let Friedan's story speak for itself.

Daniel Horowitz, on the other hand, does no such thing. To Horowitz, a professor of American studies at Smith College and the author of *Betty Friedan and the Making of The Feminine Mystique: The American Left, the Cold War, and Modern Feminism,* the contradictions of Friedan's life story amount to a deliberate and unfortunate deception. Horowitz stumbled onto his project accidentally, while researching a book on American consumer culture after 1940. For such a voluble public figure, Horowitz discovered, Friedan had been surprisingly reticent about entire decades of her adult life. In particular, for the period between the spring of 1943, when she left graduate school, and 1963, when she published *The Feminine Mystique*—years crucial to Horowitz's research—the record was virtually silent. Friedan's few published remarks about her past were vague and tended to suggest that she, too, had been just another Stepford wife, albeit one who wrote the occasional freelance article "on breastfeeding and the like for *Redbook* and the *Ladies' Home Journal.*" Friedan insisted she "wasn't even conscious of the woman problem" until she started writing *The Feminine Mystique*: "Locked as we all were then in that mystique, which kept us passive and apart, and kept us from seeing our real problems and possibilities, I, like other women, thought there was something wrong with *me* because I didn't have an orgasm waxing the kitchen floor."

Convinced there was more to Friedan's past than breast-feeding and floor waxing, Horowitz consulted papers she had deposited at Radcliffe's Schlesinger Library. What he found there caused him to abandon his book on consumer culture and write one on Friedan instead. At the Schlesinger, Friedan the miserable suburban housewife was nowhere in evidence. Instead, the papers suggested, she had been a political progressive, a Popular Front activist—and a professional one at that, with nearly a decade's experience as a labor journalist, first for Federated Press and then for the



SCHLESINGER LIBRARY, RADCLIFFE COLLEGE/COURTESY UNIVERSITY OF MASSACHUSETTS PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCHOOL OF CRITICISM & THEORY at Cornell University

An international program of study with leading figures in critical theory

invites you to apply for its
Twenty-third Summer Session
June 14-July 23, 1999

IN NEW YORK STATE'S FINGER LAKES REGION

"The program sets up levels of expectations of what it takes to be a top-flight academic and scholar, not only in the United States, but internationally."

Elaine Yee Lin Ho,
Lecturer
University of Hong Kong

"For me, the SCT was a moment of crystallization. The animated interchanges with some of the finest minds in literary theory were an intellectual feast."

Jack Abecassis,
Chair, French,
Pomona College

The Program
In an intense six-week course of study, participants from around the world, in the disciplines of literature, history, and related social sciences, explore recent developments in literary and humanistic studies.

Tuition
The fee for the session is $2350. Applicants are eligible to compete for a small number of partial tuition scholarships, and are urged to seek matching funds from their home institutions.

Acceptance
Applications from faculty members and advanced graduate students at universities worldwide will be judged beginning March 1, 1999. Admissions are announced on a rolling basis, with the final roster complete by the end of April.

For further information or to apply, write:
The School of Criticism and Theory
Cornell University,
A. D. White House,
27 East Avenue,
Ithaca, N.Y. 14853

telephone: 607-255-4086
email: mea4@Cornell.edu
fax: 607-255-1422

Director:
Stephen G. Nichols,
James M. Beall Professor of French and Humanities,
The Johns Hopkins University

Associate Director:
Dominick LaCapra,
Bowmar Professor of Humanistic Studies,
Cornell University

1999 Faculty:
Six-Week Seminars

Benedict Anderson
Professor of Government, Cornell University
Late Nationalism

Seyla Benhabib
Professor of Government, Harvard University
Democracy's Others: Problems of Political Membership in the Global Era

Lani Guinier
Professor, Harvard Law School
Critical Perspectives on the Law: Issues of Race and Gender

Fredric Jameson
Wm. A. Lane, Jr. Professor of Comparative Literature, Chair of the Program in Literature & Center for Critical Theory, Duke University
Allegory and Dialectic

Mini-courses:

Houston Baker
Director, Center for the Study of Black Literature and Culture and Professor of English, University of Pennsylvania
Performing Blackness: Slavery, Public Spheres, and the Responsibility of Afro-American Speaking

Natalie Davis
Professor of History, University of Toronto
Rethinking Cultural Mixture

Stanley Fish
Dean of Arts and Sciences, University of Illinois, Chicago
The Persistance of Theory: Liberalism, Academic Freedom, and the First Amendment

Dominick LaCapra
Director, Society for the Humanities, Cornell University
Holocaust Testimonies: Listening to the Victim's Voice

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SPRING BOOKS FROM CHICAGO

My Way

Speeches and Poems

Charles Bernstein

"Bernstein is a poetic gadfly, uncompromising in his questioning of what language is, why we use it as we do, and what values are conveyed with our linguistic choices."—*Booklist*

Paper $18.00

Memory and Narrative

The Weave of Life-Writing

James Olney

"An elegant work of scholarship. . . . Olney's concerns about moral dimensions of memory and how life tales are written carry a timely resonance."—Jason Berry, *Chicago Tribune*

Cloth $35.00

Altered Reading

Levinas and Literature

Jill Robbins

"*Altered Reading* illuminates the texture and the reach of Levinas's thought through a scrupulous engagement with the crucial question of the 'literary'."
—Derek Attridge, University of York

Paper $16.00

Hearing Things

Voice and Method in the Writing of Stanley Cavell

Timothy Gould

"*Hearing Things* is beyond any doubt the best book written about Cavell's work and it is so well conceived and executed that I doubt that there will ever be a better book on the topic."—Ted Cohen, the University of Chicago

Paper $16.00

Disowned by Memory

Wordsworth's Poetry of the 1790s

David Bromwich

"Bromwich combines the tools of psychology, history, and biography to uncover the contexts for these poems, but his critical interpretations of the poetry itself offer readers unusual insights into Wordsworth's life and work."—*Library Journal*

Cloth $25.00

*Archive Fever

A Freudian Impression

Jacques Derrida

Translated by Eric Prenowitz

"Judaic mythos, Freudian psychoanalysis, and e-mail all get fused into another staggeringly dense, brilliant slab of scholarship and suggestion."—*The Guardian*

Paper $12.00

Religion and Postmodernism Series

The Burdens of Intimacy

Psychoanalysis and Victorian Masculinity

Christopher Lane

"This book counts among the finest works of literary criticism to have been published on nineteenth-century writing in recent years."—Joseph Bristow, author of *Sexuality*

Paper $18.00

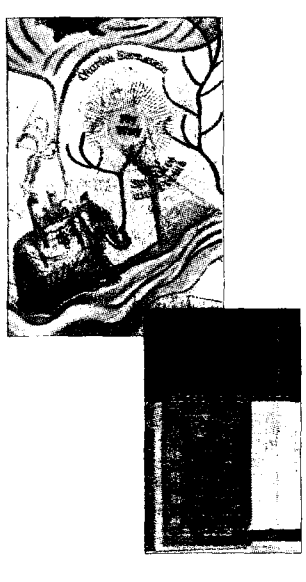
*The Left Bank

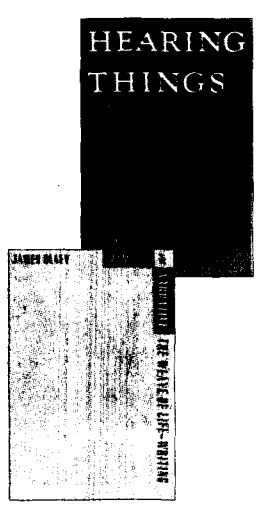
Writers, Artists, and Politics from the Popular Front to the Cold War

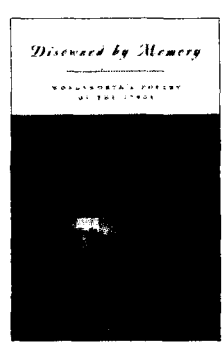
Herbert Lottman

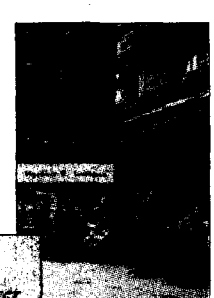
"As an introduction to a period in French history already legendary, *The Left Bank* is superb."—Michael Dirda, *Washington Post Book World*

Paper $17.00









*Now in Paper

Available at bookstores.

THE UNIVERSITY OF CHICAGO PRESS

www.press.uchicago.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SPRING BOOKS FROM CHICAGO

Indiscretion
Finitude and the Naming of God
Thomas A. Carlson
"With exemplary erudition and an unerring eye for what is new and significant in the philosophy of religion, Thomas Carlson analyzes God, finitude, the impossibility of the gift, and the language of negative theology."—Edith Wyschogrod, Rice University
Paper $18.00
Religion and Postmodernism Series

***The Curse of Cain**
The Violent Legacy of Monotheism
Regina M. Schwartz
"A stunningly important book."
—Walter Brueggemann, *Theology Today*
Paper $14.00

Cultural Boundaries of Science
Credibility on the Line
Thomas F. Gieryn
"An important contribution to the institutional analysis of science—and even more broadly to the study of social classification and to the emerging cultural sociology of rationality. This book is insightful, reflexive and, best of all, a consistently good read."
—Paul DiMaggio, Princeton University
Paper $21.00

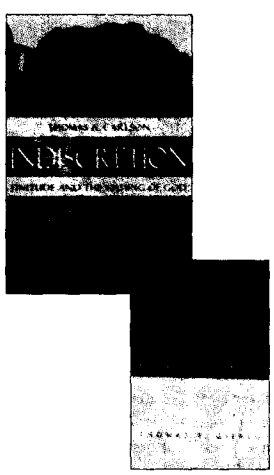
How We Became Posthuman
Virtual Bodies in Cybernetics, Literature, and Informatics
N. Katherine Hayles
"An analytically strong, historically rich, morally compelling argument for leaving polar opposites about technoculture at their well-deserved extremes."
—Donna J. Haraway, University of California-Santa Cruz
Paper $18.00

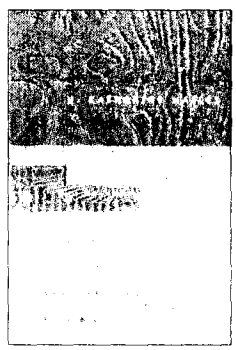
***Redeeming Culture**
American Religion in an Age of Science
James Gilbert
"Anyone seriously interested in the history of current controversies involving religion and science will find Gilbert's book invaluable. . . . Engaging and insightful."
—Peter Causton, *Boston Book Review*
Paper $19.00

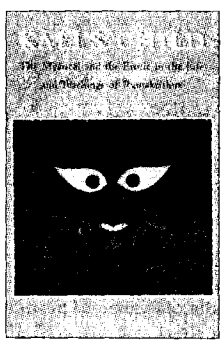
Paranoia within Reason
A Casebook on Conspiracy as Explanation
Edited by George E. Marcus
Explores the strong sense of paranoia that colors current social thought in areas ranging from conspiracy theories in extremist groups to the unexpected realms of commerce, science, and economics.
Paper $25.00
Late Editions: Cultural Studies for the End of the Century

Kālī's Child
The Mystical and the Erotic in the Life and Teachings of Ramakrishna
Second Edition
Jeffrey J. Kripal
"[Readers] with a tolerance for scandal will be rewarded with a disturbingly delightful celebration of a complex mystic and his particular brand of religion."
—David Haberman, *Journal of Asian Studies*
Paper $19.00

***The Future of Academic Freedom**
Edited by Louis Menand
"Brilliant opposing arguments about the philosophical presuppositions of academic freedom."—*Virginia Quarterly Review*
Paper $15.00







*Now in Paper

Available at bookstores.

THE UNIVERSITY OF CHICAGO PRESS
www.press.uchicago.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RACE IN AMERICA

"Race in 21st Century America: A National Conference" convenes against the backdrop of a complex period of transition, both nationally and globally. This includes rapid population growth among people of color in the U.S., the simultaneous increase of impoverishment and concentrated wealth, and global economic restructuring. These trends are marked by competing efforts to reverse or extend the gains resulting from the Civil Rights Movement, and by increasing debates about the utility of the concept of "race" as a descriptive, analytic, and prescriptive tool. Convening at Michigan State University, the conference examines existing systems of power and privilege in the U.S., especially as these impact communities of color. Academicians, public officials, community activists, and citizens representing racial, ethnic, and ideological diversity will meet to identify specific goals and strategies that promote democratic social, political, and economic structures. Keynote and Roundtable speakers include: Molefi Asante, Temple; Mary Frances Berry, University of Pennsylvania; Richard Delgado and Evelyn Hu-DeHart, UC-Boulder; Nathan Glazer and William Julius Wilson, Harvard; Manning Marable, Columbia; Dinesh D'Souza, American Enterprise Institute; Abigail Thernstrom, Manhattan Institute. Attendees must pre-register by mail. Registration information and forms available on the Web at www.jsri.msu.edu/raceconf. For additional questions T: (517) 353-6750; email: <raceconf@jsri.msu.edu>

East Lansing, MI: April 7–10, 1999

JEWS OF ITALY

Hofstra University is proud to sponsor a three-day international conference "The Most Ancient of Minorities: History and Culture of the Jews of Italy From Antiquity to the Twentieth Century." Highlights include scholars from Italy, Israel, France, Holland, Scotland, and the United States; musical performances; a screening of Roberto Benigni's "Life is Beautiful"; a special panel devoted to the life, work and influence of Primo Levi; testimony from Holocaust survivors including videotaped testimony from the "Survivor's of the Shoah Visual History Foundation"; and a banquet featuring Italian Jewish cuisine. The Keynote address will be given by Alexander Stille, staff writer, *The New Yorker* and author of "Benevolence and Betrayal: Five Italian Jewish Families Under Fascism." Confirmed speakers include Lynn Gunzberg (Brown University), Michele Luzzati (University of Pisa), Paolo Benardini (Institute for Advanced Study, Princeton), For registration information, contact the Hofstra Cultural Center T: (516) 463-5669; email: <hofculctr@hofstra.edu>; for all other inquiries contact Professor Stanislao G. Pugliese, Department of History, Heger Hall, Hofstra University, Hempstead, NY 11549, T (516) 463-5611; email: <hissgp@hofstra.edu>

Hempstead, NY: April 14–16, 1999

CONSUMING POPULAR MUSIC

"Don't Stop Till You Get Enough: Consuming Popular Music," the 1999 meeting of IASPM-US (Int'l Assn. for the Study of Popular Music, US Branch), welcomes papers on the cultural roles of music and musicians, how music gets to its audiences, and how it is interpreted and used by listeners in a variety of contexts. The conference will focus especially on consumption practices rather than concentrating on producers at the expense of consumers; we still understand and investigate very little who listens to popular music, how they hear it, and how that music affects their lives. In addition, we welcome any other disciplinary and interdisciplinary examinations of popular music. Also, $200 awards for the three best papers by graduate students will be presented. Panels and other activities will be held in Nashville as part of the conference program. Deadline: May 15, 1999. Send all proposals (preferably by email) to: Professor Thomas Swiss, Chair, Program Committee, 1514 Burrell Avenue, Iowa City, IA 52245, email: <thomas.swiss@drake.edu.> Further information: Prof. Paul Fischer, Dept. of Recording Industry, Box 21, Middle Tenn. State Univ., Murfreesboro, TN 37132, email: <pfischer@frank.mtsu.edu>

Murfreesboro, TN: September 30–October 2, 1999

OSCAR WILDE

The Hofstra Cultural Center presents "Oscar Wilde: The Man, His Writings, and His World: Celebrating the Oscar Wilde Centenary." During his life, Wilde was a dramatist, poet, novelist, critic, aesthete, raconteur, family man, homosexual, convict, and exile. On the centennial of his death, this conference will explore the world of the wit and wisdom of Oscar Wilde. Suggested topics for papers include: Ireland, parentage, education; Travels: America, France...; Sexual Orientation; Last years; The Picture of Dorian Gray; Lawsuits, trials, imprisonment. Other topics will also be considered. Presentations will be limited to 20 minutes. A one- or two-page summary of proposed paper and a CV are requested by May 1, 1999. A final paper and one-page abstract are required by September 1, 1999. Papers must be submitted in hard copy and on computer diskette (WordPerfect 6.0 preferred). Previously published material should not be submitted. Submit to Conference Director Dr. Robert N. Keane, English Department, 107 Hofstra University, Hempstead, NY 11549-1070. T: (516) 463-5472; F: (516) 463-6395; email: engrnk@hofstra.edu; Conference Coordinators Deborah Lom and Richard Pioreck, Hofstra Cultural Center, 200 Hofstra University, Hempstead, NY 11549-2000, T: (516) 463-5669; F: (516) 463-4793; email: <hofculctr@hofstra.edu>

Hempstead, NY: April 27–29, 2000

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INTELLECTUALS WILL TALK ABOUT ALMOST ANYTHING—EXCEPT SPIRITUALITY.

When was the last time you talked to anyone about what makes life meaningful? When was the last time you heard anyone on the left dare to suggest that progressive politics and spirituality are fundamentally connected?

TIKKUN

A Jewish Critique of Politics, Culture, and Society

In TIKKUN you'll find smart people—people like Zygmunt Bauman, Benny Morris, Jean Bethke Elshtain, Michael Bérubé, Cornel West, Mary Gordon, Ken Wilber, David Mamet, Letty Cottin Pogrebin, and Edward Said—who are interested in connecting our inner lives to our public selves. Rejecting the easy cynicism of contemporary cultural critique, TIKKUN asks what is meaningful in political life then explores ways to make real social change happen. In its pages you will find lively, constructive debate on everything from the creation of an independent Palestinian state to the politics of cancer, from the role of Hillel on campus to the motivations underlying Clinton's impeachment. Each issue also brings editorials by founding editor Michael Lerner, and the best in contemporary poetry, reviews and fiction from poetry editor Carolyn Forché, book review editor David Biale, and literary editor Thane Rosenbaum.

"It's hard not to be struck by the richness and intelligence of TIKKUN *... it shows a refreshing belief in its readers' abilities to make up their own minds."* —The Village Voice

One Free Trial Issue Today. No Risk or Obligation.

Send for a Free trial issue of TIKKUN, and we'll enter a subscription for 5 more bi-monthly issues (6 in all). If you are not completely satisfied, just write "cancel" on your invoice and return it. You will owe nothing, and the free trial issue will be yours to keep. Otherwise, please pay just $29, a savings of nearly 20% off the newsstand rate.

NAME _____

ADDRESS _____

CITY/STATE/ZIP _____

Please mail to: TIKKUN, PO Box 460926, Escondido, CA 92046

Canada and Mexico please add $10. All other international orders please add $14 (payments must be made in U.S. funds drawn from a U.S. bank or with an international money order in U.S. funds). ALF499

Visit us on the Web at http://www.tikkun.org

To receive your Free Trial Issue of TIKKUN, call 1-800-395-7753, or mail in this coupon.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EAKIN, CONTINUED FROM PAGE B32

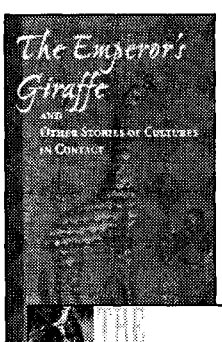
United Electrical, Radio and Machine Workers of America (UE), one of the country's most radical labor unions. (One historian of the period has labeled UE "the largest Communist-led institution of any kind in the United States.")

In his introduction, Horowitz enumerates the smoking guns: "papers Friedan had written in an undergraduate course on socialism and workers, an FBI report concerning her alleged activity in the early 1940s, scores of articles in the labor press in the 1940s and 1950s signed by Betty Goldstein (Friedan's maiden name), and evidence of Friedan's participation in a rent strike in the early 1950s." Of her work as a labor union journalist, he singles out a thirty-nine-page pamphlet from 1952 titled *UE Fights for Women Workers*, in which Friedan attacked sex and race discrimination against women, demanded equal pay for equal work, and provided a blueprint for a gender-blind workplace. The pamphlet, he reports, enjoyed a reputation outside the factory: Eleanor Flexner, a feminist and early historian of American women, put it on the syllabus for her class on the woman question at the Jefferson School of Social Science in New York in 1953–1954.

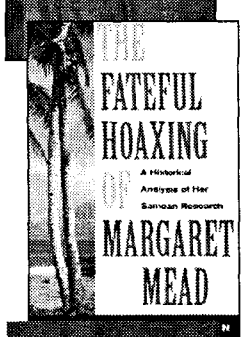
By day a radical journalist, by night Friedan struggled to hold her own in a relationship one writer described as a "sadomasochistic free-for-all."

Horowitz decided he had unearthed explosive material. On the one hand, he was troubled: The history of modern feminism was apparently founded on, well, if not a lie exactly, at the very least an incomplete and misleading set of facts. "In public, with few exceptions," he writes in his introduction, "Friedan has avoided, denied, minimized, or obscured her progressive political convictions of the 1940s and 1950s." On the other hand, he believed, his documents gave second-wave feminism a much more glorious pedigree than anyone had previously suspected. Where Friedan's book seemed addressed exclusively to white, middle-class suburban women, her earlier work as a labor journalist proved that she had once been aware of the problems faced by working-class and African American women as well.

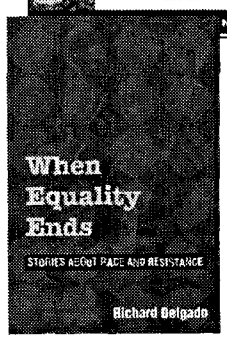
Second-wave feminism, Horowitz is delighted to announce, did not emerge ex nihilo from a kitchen in Rockland County but had been profoundly influenced by Old Left ideals. Indeed, viewed in the proper perspective, second-wave feminism *was* the missing link between the Old Left and the New, the logical perpetuation of the heroic Popular Front struggle for social justice. "The significance of what I discovered gradually dawned on me," Horowitz writes dramatically in his introduction. "Though most women's historians have argued that 1960s feminism emerged in response to the suburban captivity of white middle-class women during the 1950s, the material in Friedan's papers suggested additional origins—anti-fascism, radicalism, and labor union activism of the 1940s." Together, he insists, these revelations made Friedan "a more significant, heroic, and interesting figure in American history than her own story allowed. After all, I was



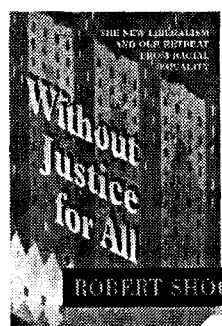
THE EMPEROR'S GIRAFFE
AND OTHER STORIES OF CULTURES IN CONTACT
Samuel M. Wilson
"A remarkable collection of stories." J. Daniel Rogers
Smithsonian Institution
240 pages • $25.00 cloth

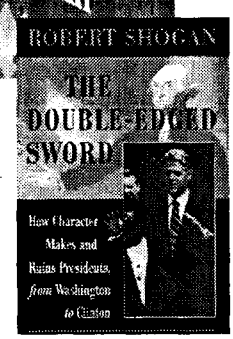


THE FATEFUL HOAXING OF MARGARET MEAD
A Historical Analysis of Her Samoan Research
Derek Freeman
"[Freeman's] painstaking detective work is convincing and leaves the woman known as the 'Mother-Goddess of American Anthropology' teetering precariously on her pedestal."
Publishers Weekly
304 pages • $24.00 cloth



WHEN EQUALITY ENDS
Stories About Race and Resistance
Richard Delgado
"Incisive, engaging, and accessible. A masterful legal narrative." Frank Valdes
University of Miami School of Law
272 pages • $25.00 cloth





WITHOUT JUSTICE FOR ALL
The New Liberalism and Our Retreat from Racial Equality
edited by Adolph Reed Jr.
"Astute and information-packed. Essential reading."
Katha Pollitt
480 pages • $25.00 cloth

THE DOUBLE-EDGED SWORD
How Character Makes and Ruins Presidents, from Washington to Clinton
Robert Shogan
"A remarkable book as timely as this week's headlines and as timeless as the Declaration of Independence." Mark Shields
Moderator, CNN's *Capital Gang*
304 pages • $25.00 cloth

WESTVIEW PRESS
A Member of the Perseus Books Group
Available at better bookstores,
or call **1-800-386-5656**, orders only.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

UNIVERSITY PRESS OF

Florida

Critical Acts

Latin American Women and Cultural Criticism

Elizabeth A. Marchant

"Insightful and often brilliant . . . especially important in countering the traditional thought that posits the notion that women [specifically Lúcia Miguel Pereira, Victoria Ocampo, and Gabriela Mistral] did not engage in the production of culture and knowledge in 20th-century Latin America."—Susan C. Quinlan, University of Georgia

July. 143 pp. 1683-5 Cloth, $49.95

The Writing of War

French and German Fiction and World War II

William Cloonan

"All 20th-century literature specialists, particularly those in French, German, and English literatures, will find Cloonan's study eminently relevant. . . . Well-documented, very informative, quite insightful, and even entertaining!"—Pierre Verdaguer, University of Maryland

Crosscurrents: Comparative Studies in European Literature and Philosophy

July. 208 pp. 1685-1 Cloth, $39.95

The Gift by H.D.

The Complete Text

Edited and Annotated by Jane Augustine

"It is a special joy to have the complete text of *The Gift*, a stunning work in the H.D. canon, a work of import for studies in autobiography and the essay, for understanding the spiritual crisis of modernism, and as a climactic work in the career of an extraordinary 20th-century woman writer."—Rachel Blau Du Plessis, Temple University

384 pp. 1644-4 Cloth, $49.95

Gloria Naylor's Early Novels

Edited by Margot Anne Kelley

"An outstanding study of Naylor's work! It offers the quality and intensity of scholarship that her work deserves, and it is a significant addition to the body of scholarship that her work has inspired. Its ideas are large, but its language is accessible. . . . All of Naylor's fans will herald its presence."—Joyce Pettis, North Carolina State University

June. 224 pp. 1649-5 Cloth, $49.95

Above, top: Hilda Doolittle, courtesy of the Moravian Archive, Bethlehem, Pennsylvania; *above:* Gabriela Mistral speaking to the United Nations, 1957; *left:* Gunter Grass; *top, right:* Robert Bly.

The American Prose Poem

Poetic Form and the Boundaries of Genre

Michel Delville

"Excellent . . . the only critical book on prose poetry that not only provides a historical background for the prose poem in English, but also focuses on contemporary American prose poets."—Peter Johnson, Providence College

368 pp. 1591-X Cloth, $39.95

The Harlem and Irish Renaissances

Language, Identity, and Representation

Tracy Mishkin

"Looks at literary movements on two different continents and from two different periods . . . and finds significant parallels and interrelations between them. The effect is to illuminate both. There is no other study like it, on this scale."—Richard Bizot, University of North Florida

160 pp. 1611-8 Cloth, $49.95

Caribbean Creolization

Reflections on the Cultural Dynamics of Language, Literature, and Identity

Kathleen M. Balutansky and Marie-Agnès Sourieau, eds.

"Provides a truly pan-Caribbean vision of creolization, covering as it does the Dutch-speaking, English-speaking, French-speaking, and Spanish-speaking countries."—Gustavo Pellon, University of Virginia

Published in the Caribbean by The Press–University of the West Indies

240 pp. 6 X 9. 1558-8 Cloth, $49.95

FORTHCOMING!

Reputations of the Tongue
On Poets and Poetry
William Logan

Max and Marjorie
The Correspondence between Maxwell E. Perkins and Marjorie Kinnan Rawlings
Edited by Rodger L. Tarr

Colette, Beauvoir, and Duras
Age and Women Writers
Bethany Ladimer

The Fiction of Ellen Gilchrist
Margaret Donovan Bauer

Women in Northern Ireland
Cultural Studies and Material Conditions
Megan Sullivan

Getting Naked with Harry Crews
Interviews • Erik Bledsoe

American Literary Mentors
Irene C. Goldman-Price and Melissa McFarland Pennell

The New Africa
Dispatches from a Changing Continent
Robert M. Press

Novels from Reagan's America
A New Realism
Joseph Dewey

Dictionary of Latin American Racial & Ethnic Terminology
SECOND EDITION
Part 1: Spanish American Terms, Part 2: Brazilian Portuguese Terms, Part 3: French-American and American French Creole Terms
Thomas M. Stephens

ISBN Prefix: 0-8130. Order through full-service booksellers, with VISA or M/C toll free: 1-800-226-3822, or though our website at http://www.upf.com

GAINESVILLE, TALLAHASSEE, TAMPA, BOCA RATON, PENSACOLA, ORLANDO, MIAMI, JACKSONVILLE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EAKIN, CONTINUED FROM PAGE B38

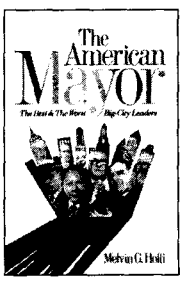
arguing that Friedan's life, in connecting the 1960s and the Old Left, gave second-wave feminism a richer heritage, one of which both Friedan and American feminists should be proud."

Horowitz has brought to light important facts about Friedan's life that were hitherto unknown. But what one makes of these facts is another matter. As Horowitz himself points out, evidence for Friedan's ideological commitment to the Old Left is thin. While Friedan's FBI file claims she attempted to join the Communist Party when she was a graduate student at Berkeley in 1943 (only to be turned away on the grounds that "there already were too many intellectuals in the labor movement"), the file contains numerous factual errors. Horowitz calls it "a document of problematic reliability but nonetheless one that has to be reckoned with." Even granting its accuracy, if Friedan was really determined to keep her past well hidden, why would she deposit the file—or any other document she thought was compromising—in a public archive?

Horowitz's official position is one of sympathy for Friedan's alleged predicament. "The most important moral of this story is not about Friedan's association with people, movements, and positions on which some observers would look askance," he declares. "Nor is my book meant to condemn her for rewriting her story for complex and not always knowable reasons. Rather, I wish to highlight the damage McCarthyism did to progressive social movements of the 1940s and early 1950s, and especially to feminism, which it forced underground, but could not destroy." Yet his disappointment with Friedan is frequently on display—to the detriment of his case. "Why," he asks irritably, "did Friedan, who had spent so much energy advocating political solutions in the 1940s and early 1950s, focus in her book largely on adult education and self-realization and turn social problems into psychological ones? How did a woman who had fought to improve the lives of African Americans, Latinas, and working-class women end up writing a book that saw the problems of America in terms of affluent, suburban white women?" Worse, his irritation often gives way to righteousness. Even as he speculates that McCarthyism caused many 1960s feminists, including Friedan, to downplay their connections to Popular Front radicalism, he can't help adding that "others, like [Gerda] Lerner and [Eleanor] Flexner, displayed considerable continuity in their commitments when, in the late 1950s and early 1960s, they paid attention, as Friedan did not in *The Feminine Mystique*, to working-class and African American women."

In the end, Horowitz's resentment betrays him, a sign, surely, that he has overplayed his hand. His folly was to pin his hopes for recovering feminism's noble past on the movement's notoriously fickle protagonist. To the historian insistent on virtue, the ease with which Friedan appears to exchange the factory floor for the suburbs and radical politics for the psychology of self-help can only signify intellectual dishonesty or a failure of nerve. "Redbaiting," Horowitz concludes, "still very much alive in the early 1960s, caused her to be vague about her radical past, and in the process she deprived her readers and

PENN STATE PRESS

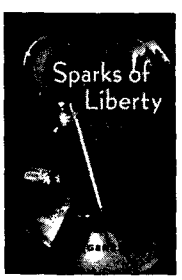


The American Mayor
The Best and the Worst Big-City Leaders
MELVIN G. HOLLI
"This is an original work. I don't know of any other American historian who has applied the findings of leadership studies as Holli has done. . . . Holli is not writing about only one mayor but about many mayors and what makes them successful. His unusual approach to this subject distinguishes this work, making it unlike any others."
—Jon C. Teaford, Purdue Universityy
224 pages 22 illustrations
$18.95 paper

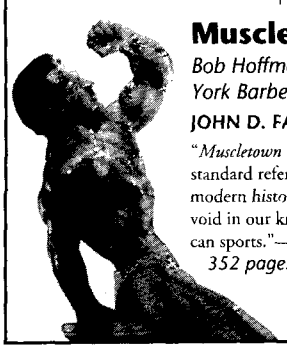
Feminist Interpretations of Ayn Rand
EDITED BY MIMI REISEL GLADSTEIN AND CHRIS MATTHEW SCIABARRA
This landmark anthology is the first to engage critically the writings of Ayn Rand from feminist perspectives.
428 pages $19.95 paper
Re-Reading the Canon

Having and Raising Children
Unconventional Families, Hard Choices, and the Social Good
EDITED BY JULIA J. BARTKOWIAK AND UMA NARAYAN
"Clear, cogent, and provocative, the essays making up *Having and Raising Children* form an unusually satisfying whole. An important anthology on a perennially vital, consistently neglected topic."
—James Lindemann Nelson, University of Tennessee
232 pages $17.95 paper

Le Tumulte noir
Modernist Art and Popular Entertainment in Jazz-Age Paris, 1900–1930
JODY BLAKE
An account of the impact of African-American music and dance on Parisian popular entertainment and modernist art, literature, and performance.
224 pages 102 illustrations
$65.00 cloth



Sparks of Liberty
An Insider's Memoir of Radio Liberty
GENE SOSIN
"A valuable contribution to our understanding of how the Cold War was won. Radio Liberty was an important instrument in that struggle, and Gene Sosin's memoir provides a detailed and informative account of how that struggle was waged."
—Zbigniew Brzezinski, former National Security Advisor
328 pages 15 illustrations
$34.95 cloth



Muscletown USA
Bob Hoffman and the Manly Culture of York Barbell
JOHN D. FAIR
"*Muscletown USA* will quickly be viewed as THE standard reference work for people interested in the modern history of weight training. It fills a large void in our knowledge of twentieth-century American sports."—Jan Todd, University of Texas, Austin
352 pages 70 illustrations $23.50 paper

HTTP://WWW.PSU.EDU/PSUPRESS
Orders: 1-800-326-9180 • Toll Free Fax: 877-PSU-BOOK

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"In public, with few exceptions," Horowitz writes, "Friedan has avoided, minimized, or obscured her progressive political convictions of the 1940s and 1950s."

the women's movement of the depth and wisdom that historical consciousness provides." (Elsewhere he seems to imply that Friedan's motives were mercenary: By doctoring her story, she "made it possible for white suburban women readers to identify with its author and thereby enhanced the book's appeal.") But how important was Friedan's commitment to Old Left ideals in the first place? No doubt Friedan was a radical: a woman who experienced a political awakening and wanted to change society as a result. It just wasn't the kind of political awakening that fits very easily into the Marxist-socialist paradigms of the Old Left.

Is it really so implausible that the Betty Friedan who lectured Cornell coeds on gender equality but was too fearful to ask for a divorce could have written a pamphlet defending rights for working women but not perceive its relevance to her own life for another decade? As Judith Hennessee so effectively demonstrates, Friedan's life story resists any effort to equate the personal, the political, and the professional.

The year Betty Goldstein was hired by *UE News*, 1946, was the same year she met Carl Friedan, an aspiring theater director from the Boston slums. Their marriage, one year later, surprised her friends: Carl, working-class, uneducated, and apolitical, was the last person they imagined for Betty, an upper-middle-class, summa cum laude graduate of Smith College with an IQ of 180. But the relationship satisfied some basic mutual needs. For Betty, Hennessee writes, "marriage was the ultimate proof of her femininity, a public announcement that she could compete and be successful as a woman.... If she did not have a big career, she had a man." Carl, for his part, was drawn to Betty's strong personality. In a letter to his parents, Hennessee reports, Carl described his wife-to-be as nothing "much to look at" but "so bright that he would never have to worry about money." Carl insists he never loved her. "I was lonely in the city, and I moved in," he tells Hennessee. "It was comfortable, but it wasn't real love. She had an underlying warmth."

The couple fought viciously from the beginning. A radical journalist battling economic injustice by day, Friedan waged a different kind of war by night, struggling to hold her own in a relationship one writer described as "a sado-masochistic free-for-all." Though Horowitz emphasizes Friedan's attachment to radical politics, her experience at *UE News* was not altogether happy. While it's true that she wrote several articles in defense of working women during her time there, it's also true that she left the press—her last full-time job—under circumstances that had something to do with her gender. Friedan has said that she was fired in

What *to* read next

Ancient Goddesses
The Myths and the Evidence
Edited by Lucy Goodison and Christine Morris
4/99 CL. $22.95

The Game of Death in Ancient Rome
Arena Sport and Political Suicide
Paul Plass
PA. $17.95
NOW AVAILABLE

The Young John Muir
An Environmental Biography
Steven J. Holmes
4/99 CL. $55.00, PA. $22.95

The Magic Mirror
Moviemaking in Russia, 1908–1918
Denise J. Youngblood
5/99 CL. $49.95, PA. $19.95

Reading Dostoevsky
Victor Terras
CL. $34.95, PA. $17.95
NOW AVAILABLE

Understanding Chekhov
A Critical Study of Chekhov's Prose and Drama
Donald Rayfield
4/99 PA. $22.95

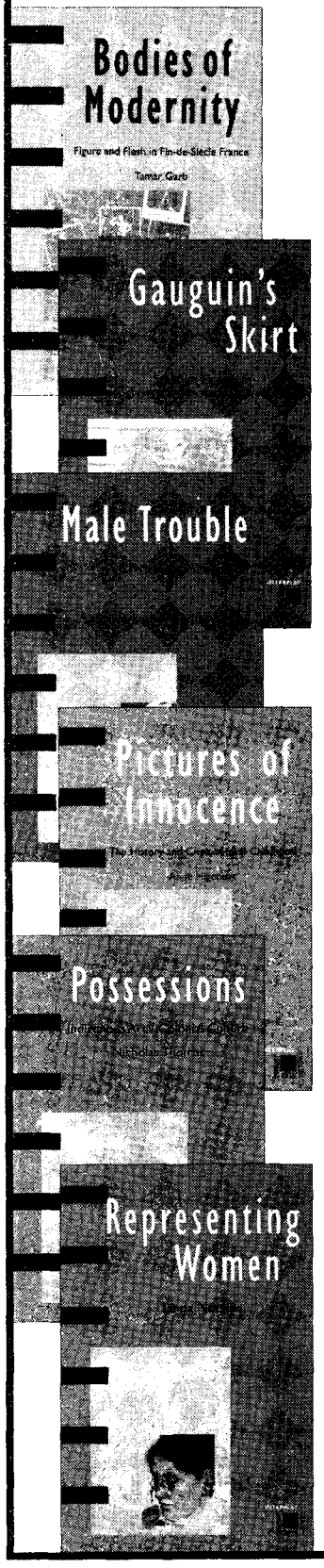
Realizing Metaphors
Alexander Pushkin and the Life of the Poet
David M. Bethea
CL. $40.00, PA. $17.95
NOW AVAILABLE

The University of Wisconsin Press
At bookstores, or visit our website: www.wisc.edu/wisconsinpress/

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INTERPLAY

A series that cuts across traditional disciplines to address controversial themes and issues in the arts



BODIES OF MODERNITY
by Tamar Garb
"Bracing...examines the representation of gender in the works of late-19th century French artists...Garb's gaze is formidable."
—*Kirkus*

GAUGUIN'S SKIRT
by Stephen F. Eisenman
"Simultaneously advances our comprehension of Gauguin and our awareness of the complex condition of today's Tahitian society."—*Art in America*

MALE TROUBLE
A Crisis in Representation
by Abigail Solomon-Godeau
"Challenges boundaries in the history of art...a gender-bending read."
—*Lambda Book Report*

PICTURES OF INNOCENCE
by Anne Higonnet
"A stimulating account of the history of depiction of the child...[with] an admirably eclectic collection of images."
—*Times Literary Supplement*

NEW **POSSESSIONS**
Indigenous Art/Colonial Culture
by Nicholas Thomas
This revelatory book looks at the distinctive situation of the settler society and the cultural exchange process.

NEW **REPRESENTING WOMEN**
by Linda Nochlin
This book brings together Linda Nochlin's most important and pioneering writings on the representation of women in art.

SIGNIFICANT OTHERS
Creativity and Intimate Partnerships
Edited by Whitney Chadwick and Isabelle de Courtivron
"A wonderful collection of essays... examining both healthy and deeply unhealthy versions of artistic interdependence."—*The New York Times*

Available in paperback at all bookstores or call 1-800-233-4830 to order

Thames and Hudson
www.wwnorton.com/thames

EAKIN, CONT. FROM PAGE B41

1952 when the union learned she was pregnant with her second child. In fact, both Hennessee and Horowitz agree, UE was already hemorrhaging members (by 1952, it was regarded by many as too pro-communist for comfort), and that year the paper was forced to lay off half of its staff of four. Several sources say Friedan volunteered to quit, but one, UE's research director at the time, backs Friedan's claim that she was fired because she was a woman and pregnant. (The other staffer who left at the same time was also a woman.)

If she had been fired or pressured to resign, Friedan would have had almost no legal recourse for getting her job back. Only with the Civil Rights Act of 1964 would sex discrimination become a prosecutable offense. And if she walked out voluntarily, it is entirely conceivable that she did so because she felt that *as a woman* she should be the one to go. She may have also felt guilty about leaving her children with a housekeeper while she went to work: She was the only mother she knew who maintained a full-time job.

According to Friedan's definition, the feminine mystique involved actively colluding in your own oppression. All it took was enough guilt and fear. In 1973, she recalled how she hit on the concept: "I was interviewing more women, psychologists, sociologists, marriage counselors, and the like, and getting more and more sure I was on the track of something. But what? I needed a name for whatever it was that kept us from using our rights, that made us feel guilty about anything we did *not* as our husbands' wives, our children's mothers, but as people ourselves. I needed a name to describe that guilt. Unlike the guilt women used to feel about sexual needs, the guilt they felt now was about needs that didn't fit the sexual definition of women, the mystique of feminine fulfillment—the feminine mystique."

Friedan's own mother, a housewife of considerable and frustrated ambition whose parents had refused to send her to Smith and who had given up her job as society editor for a Peoria newspaper when she married, was both blueprint and cautionary tale. But as Friedan dis-

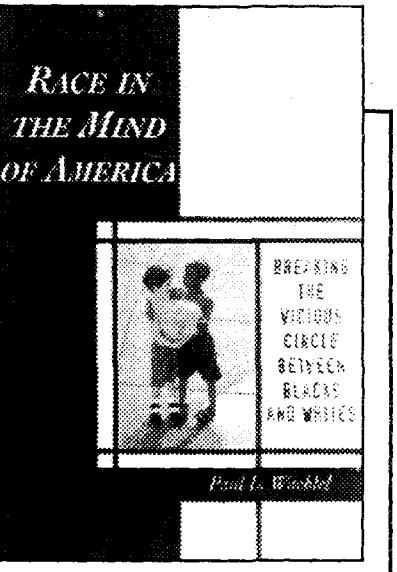
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

covered, it was one thing to lecture women on the factory floor about demanding decent wages, another entirely to demand equal treatment from your male co-worker, boss, or spouse. When a reporter asked why she abandoned graduate studies in psychology in 1943 after being awarded the field's most prestigious fellowship, Friedan quoted her boyfriend at the time: "He said, 'You can take that fellowship, but you know I'll never get one like it. You know what it will do to us.'... It was the kind of either/or situation that is my constant burden in life; either I pursue my career or I sublimate my wishes to a man's."

In May 1969, after nearly twenty-two years of marriage, Friedan flew to Mexico and got a divorce. (According to Hennessee, Friedan mustered the courage during a trip to Zurich, where she had a speaking engagement: "She had never been to Europe, and she thought if she could travel and stay by herself in a hotel and have dinner alone for a couple of days—if she could manage that—she could overcome her paralyzing fear and get a divorce.") Was this, in the end, her most radical act? After defending the rights of working women at *UE News*, after championing liberation for middle-class housewives, and after founding NOW, Friedan was finally beginning to apply her ideals to her own life.

Friedan never remarried. Now in her late seventies, she has devoted much of the last thirty years to teaching and writing, producing nothing, however, to rival *The Feminine Mystique* in influence or originality. Ironically, a dismissive review of *The Fountain of Age*, Friedan's 1993 paean to old age, makes the magnitude of that influence clear. Attacking the new book for its sloppy research, pop-psychology truisms, self-absorption, and facile optimism, Mary-Lou Weisman, writing in *The New Republic*, concluded that the book merely "rounds out the odyssey of the woman whose personal crises have fueled public revolutions." In some profound sense, this is high praise. The first woman to turn her private life into a political movement has become banal. In 1963 her idea was revolutionary. Today it is a platitude. And that is a real victory. ●

From the author of
The Poverty of Affluence



RACE IN THE MIND OF AMERICA

Breaking the Vicious Circle Between Blacks and Whites

Paul L. Wachtel

"...a book on race relations that will require any reader to see the issues in a new light."
—SEYMOUR SARASON

Internationally recognized psychologist Paul L. Wachtel sheds new light on the psychological foundations of our nation's racial impasse and applies his pathbreaking "vicious circle" approach to help resolve it.

Both controversial and healing, *Race in the Mind of America* challenges the orthodoxies that shape black and white opinion and liberal and conservative policies while sensitively exploring the way the world looks to both sides and why it looks that way.

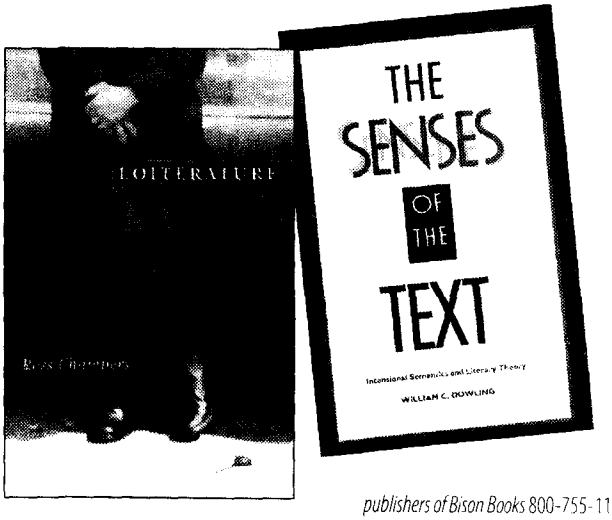
$25.00

At bookstores now
Routledge 29 W. 35th St., NY NY 10001
www.routledge-ny.com
1-800-634-7064

ROUTLEDGE

Loiterature
ROSS CHAMBERS
The ability to digress, Ross Chambers suggests, is at the heart of literature, and loiterature's digressive waywardness offers something to ponder for critics of culture as well as lovers of literature.
$25 paper/$70 cloth

The Senses of the Text
Intensional Semantics and Literary Theory
WILLIAM C. DOWLING
"A briskly written, powerfully argued defense of the idea of determinate meaning in literature."—William Cain, Wellesley College
$15 paper/$45 cloth



"N"

publishers of Bison Books 800-755-1105 nebraskapress.unl.edu

UNIVERSITY OF NEBRASKA PRESS

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

KERRIGAN, CONTINUED FROM PAGE B3

alphabetically ordered entries on topics such as "The Corporate University," "Distance Learning," and "Outsourcing." But this dictionary is largely a case of "moreover." Not only do its rambling entries overlap, but everything of real substance is said in the lengthy introductory essay titled "Between Meltdown and Community: Crisis and Opportunity in Higher Education."

The wooden prose of *Academic Keywords* lacks altogether the brilliance of Williams or the bite of Bierce. With commendably evenhanded malice, Bierce defined a bigot as one "who is obstinately and zealously attached to an opinion that you do not entertain," a conservative as a "statesman who is enamored of existing evils, as distinguished from the Liberal, who wishes to replace them with others," and politics in general as a "strife of interests masquerading as a contest of principles. The conduct of public affairs for private advantage." In Nelson and Watt, these last phrases adequately characterize the politics of those they oppose but not, of course, their own, far purer opinions.

The reader is left to ponder just what personal advantages there might be in offering such a book at a time when three decades of theory have ground to a halt in identity politics and there may no longer be much for serious leftists to gain in listening to the droning on of ersatz disciplines such as queer theory. On every street corner on University Boulevard today, an academic is peddling a road map to the "ideology" of some period, medium, concept, work, or individual. No one appears to know exactly what the word "ideology" means, though many who have read Gramsci and Althusser in English translations seem to feel that they have probed the notion in sufficient depth. Students may be paying attention, at least for the time being, but do the passersby care? Does not the city hum along, pretty much oblivious to what the professors are hawking?

Academic Keywords offers itself to an intellectually politicized professoriat already somewhat bored with the political study of culture and uncertain of its efficacy yet confused over what to do next. These guys have an agenda for our stymied times: a temporary shift from politics at large to institutional politics. They want to unionize. They will show us how liberating it can be to think of employment worries as a consequence of the "job system" rather than the "job market." They even seem interested in appealing to moderates. The book contains defenses of merit pay, large lecture courses, the traditional dissertation, and academic superstars. And much of the political rhetoric is oddly tamped down, as if the authors aimed at the flattened clarity of good tech writing. A typical example occurs in their summary introduction: "We think it is time for a revolution in how we do business." The traditional Marxist summons to the ramparts ("it is time for a revolution") is here bracketed with the modestly relativistic "We think" and the tamely corporatized "in how we do business," which might suggest no more than putting up a departmental Web site or hiring a new accountant.

For those pursuing academic careers of full-time political anger, this may prove a useful guidebook. The authors provide enough practical suggestions to keep that anger

Martyred Village
Commemorating the 1944 Massacre at Oradour-sur-Glane
by Sarah Farmer
"A timely book on an important subject. Since the revival of interest in wartime France, Oradour has transcended its original significance as a tragic memorial to a Nazi massacre. Farmer's study of the village rests on careful research and personal observation and contact; her study of the massacre and its troubled place in modern French commemoration fits well into a burgeoning literature on memory and mourning."
—Tony Judt, author of *The Burden of Responsibility*
$24.95 hardcover

From *Martyred Village*

The Mourning of John Lennon
by Anthony Elliott
"The deepest and most thoughtful book on popular culture and the culture of celebrity to appear in a long time."
—Jon Wiener, author of *Come Together*
"Lennon's death has left an appreciation of loss. Yet, through Elliott's book, we recover a powerful sense of those qualities—honesty and idealism, irreverence and excitement—that Lennon represented while he was alive."
—Paul Du Noyer, author of *We All Shine On*
$17.95 paperback, $45.00 hardcover

Carried to the Wall
American Memory and The Vietnam Veterans Memorial
by Kristin Ann Hass
"In this fascinating work, Hass studies the attempts by Americans to come to terms with the Vietnam War and its legacy in American culture." —*Virginia Quarterly Review*
"An arresting, touching, disturbing, and profound reflection on the Vietnam Veterans Memorial." —*Choice*
$15.95 paperback, $40.00 hardcover

At bookstores or order 1-800-822-6657

University of California Press
www.ucpress.edu

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

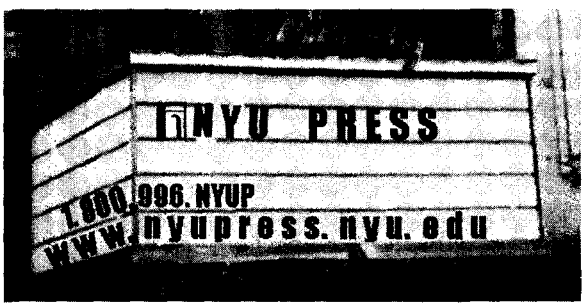
busy with local university matters for maybe a decade or more.

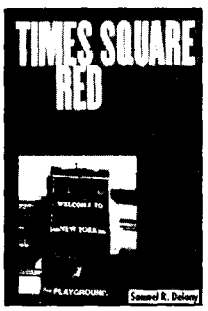
But the first job is to make sure that our outrage is both deep seated and peremptory. To that end, Nelson and Watt recommend obsessional worrying. They equip a mental exercise ring with injustices, bad trends, ominous statistics, and "anecdotal evidence," then trot around it over and over again, occasionally stopping to ask, "Are we angry yet?" Administrators are once again the villains of the piece. If the faculty, in concert with graduate students and other university employees, cannot wrest power from short-sighted administrators, the corporatizing of the university will lead all of us in the near future to our own versions of the terminal hell of the University of Phoenix, with its lack of academic community, its minimalized campus, and its service courses taught by unreflective and "proletarianized" professors. Other causes for alarm range from a list of twelve threats to academic freedom (one of which, that the American Association of University Professors has been criticized by some professors, might in another reckoning count as an example of academic freedom) to the charge, supplied by what the authors call their "spy" network of "four dozen friends and confidantes at various schools around the country," that administrators are issued handicapped-parking stickers.

Their most serious and convincing issue is the plight of adjunct faculty, who are indeed oppressed in the full old-fashioned sense. Without health or retirement benefits, without job security beyond the current semester, adjuncts work hard for a meager wage and rarely receive the kindness of professional recognition from their lofty colleagues. But Nelson and Watt, hoping for solidarity, want to lump adjuncts together with graduate students. It is true that graduate students are also poorly compensated for their teaching, and the authors are no doubt right in arguing that the glut of humanities Ph.D.'s results not from demand but from an institutional need for cheap labor coupled with a faculty desire to be freed from responsibility for elementary courses while basking in the prestige of training graduate students. Nelson and Watt deal harshly with those who appeal to the metaphor of "apprenticeship" in distinguishing adjuncts from graduate students. They seize on this poor figure as if it were history's clearest example of false consciousness at work and launch a long, embarrassingly condescending lecture on the history of apprenticing. But the main issue behind the metaphor, the difference between degree-seeking graduate students and degree holders who have fallen into the trough of adjunct teaching, remains unaddressed.

In my view, adjunct positions should be either eliminated or significantly improved. Graduate teaching should be much better compensated, but not much much better compensated, lest we remove one of the main incentives for finishing dissertations and transform a temporary condition at the beginning of a career—an apprenticeship, I daresay—into a full-blown profession.

Nelson and Watt suppose that attacks on the plummeting quality of academic thought in the humanities are just reactionary distractions. But those concerned over this sorry state of affairs will find some notable exam-



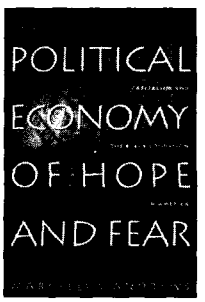


Times Square Red, Times Square Blue
Samuel R. Delany
Afterword by Eve Kosofsky Sedgwick
0-8147-1919-8 / $19.95 cloth
Sexual Cultures Series

Art Matters
How the Culture Wars Changed America
Edited by Brian Wallis, Marianne Weems, and Philip Yenawine
0-8147-9351-7
$22.95 paper

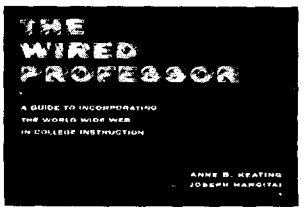
The Political Economy of Hope and Fear
Capitalism and the Black Condition in America
Marcellus Andrews
0-8147-0679-7 / $29.95 cloth

Displays of Power
Memory and Amnesia in the American Museum
Steven C. Dubin
0-8147-1889-2
$24.95 cloth



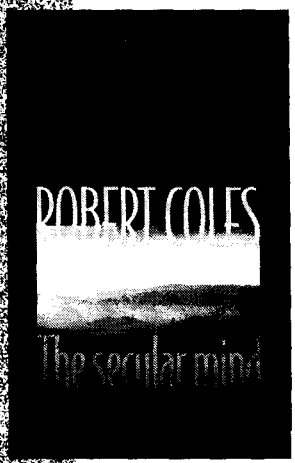
Synthetic Panics
The Symbolic Politics of Designer Drugs
Philip Jenkins
0-8147-4244-0
$18.95 paper

The Wired Professor
A Guide to Incorporating the World Wide Web in College Instruction
Anne B. Keating and Joseph Hargitai
1-8147-4725-6 / $19.50 paper



With a companion web site
www.nyupress.nyu.edu/professor.html .....►

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



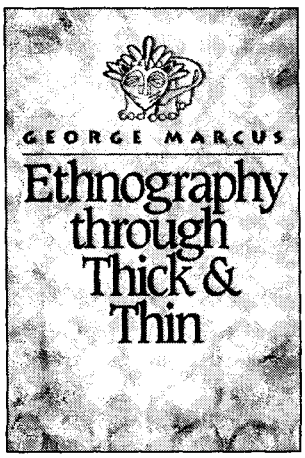
The Secular Mind

Robert Coles

Noted child psychiatrist Robert Coles offers a profound meditation on how secular culture has settled into the hearts and minds of Americans. Interwoven is Coles's personal quest for understanding how the sense of the sacred has stood firm in the lives of people whom he has known.

"This is a potent and powerful work readers will think about and return to again and again."
—*Publishers Weekly*

Cloth $19.95 ISBN 0-691-05805-9

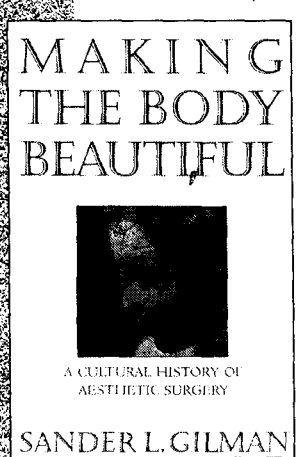


Ethnography through Thick and Thin

George E. Marcus

In the 1980s, George Marcus spearheaded a major critique of cultural anthropology, expressed most clearly in the landmark book *Writing Culture*, which he coedited with James Clifford. *Ethnography through Thick and Thin* updates and advances that critique for the late 1990s.

Paper $14.95 ISBN 0-691-00253-3
Cloth $49.50 ISBN 0-691-00252-5



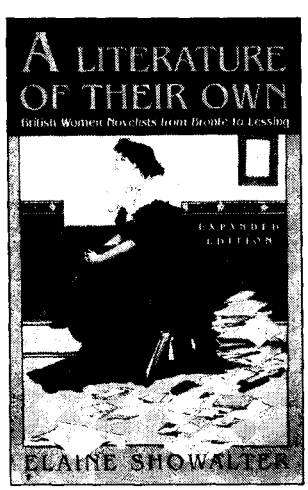
Making the Body Beautiful

A Cultural History of Aesthetic Surgery

Sander L. Gilman

In this first systematic world history of aesthetic surgery, Sander Gilman argues that aesthetic surgery has such universal appeal because it helps people to "pass," to be seen as a member of a group with which they want to or need to identify. He examines how we have used aesthetic surgery on almost every conceivable part of the body to try to pass as younger, stronger, thinner, and more erotic.

95 halftones
Cloth $29.95 ISBN 0-691-02672-6
Due May



Revised and expanded paperback edition

A Literature of Their Own

British Women Novelists from Brontë to Lessing

Elaine Showalter

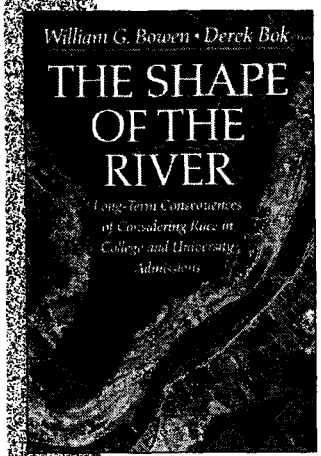
First published in 1977, *A Literature of Their Own* quickly set the stage for the creative explosion of feminist literary studies in the 1980s. This revised and expanded edition contains a new introductory chapter surveying the book's reception and a new postscript chapter celebrating the legacy of feminism and feminist criticism.

Paper $18.95 ISBN 0-691-00476-5

Princeton University Press

AT FINE BOOKSTORES OR CALL 800-777-4726 • HTTP:// PUP.PRINCETON.EDU

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



The Shape of the River

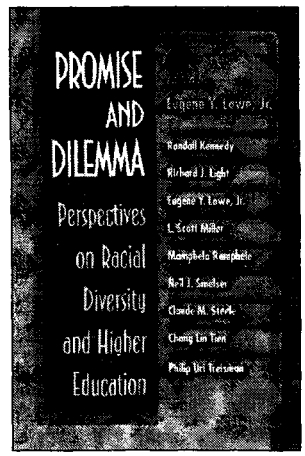
Long-Term Consequences of Considering Race in College and University Admissions

William G. Bowen and Derek Bok

"The most ambitious and authoritative study to date of the effects of affirmative action in higher education."
—*Newsweek*

"No study of this magnitude has been attempted before. . . . The evidence collected flatly refutes many of the misimpressions of affirmative-action opponents."
—*The New York Times*

Cloth $24.95 ISBN 0-691-00274-6



Promise and Dilemma

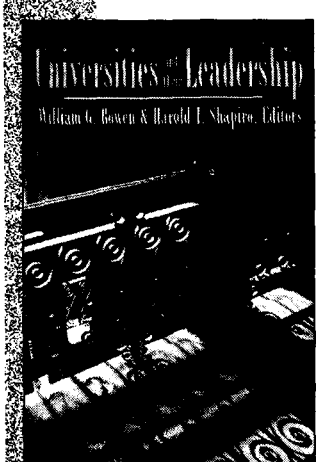
Perspectives on Racial Diversity and Higher Education

Edited by **Eugene Y. Lowe, Jr.**

Promise and Dilemma gathers the reflections of a group of leading educators on whether and how objectives of diversity, equity, and excellence can be simultaneously pursued in Amer-ican higher education. It is a thought-provoking new book.

Sponsored by The Andrew W. Mellon Foundation

Cloth $29.95 ISBN 0-691-00489-7
Due April

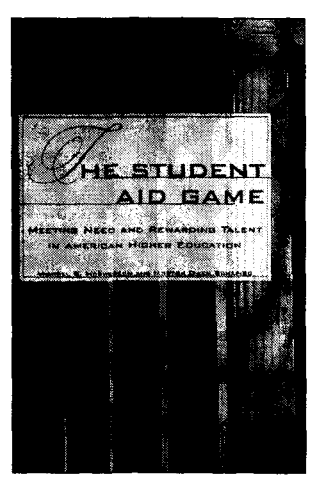


Universities and Their Leadership

Edited by **William G. Bowen and Harold T. Shapiro**

Universities and Their Leadership is a collection of original essays from presenters at the Princeton Conference on Higher Education. Individually, these essays discuss aspects of contemporary higher education in the U.S. Taken together, they offer a unique perspective on issues that face American universities as they enter the twenty-first century.

Cloth $29.95 ISBN 0-691-05921-7



New in paperback

The Student Aid Game

Meeting Need and Rewarding Talent in American Higher Education

Michael S. McPherson and Morton Owen Schapiro

Michael S. McPherson and Morton Owen Schapiro examine how student aid fits into college budgets, how aid and pricing decisions are shaped by government higher education policies, and how competition has radically reshaped the way colleges think about the strategic role of student aid.

Sponsored by The Andrew W. Mellon Foundation

Paper $14.95 ISBN 0-691-00536-2

Princeton University Press

AT FINE BOOKSTORES OR CALL 800-777-4726 • HTTP:// PUP.PRINCETON.EDU

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Cultural Theory with a TWIST

JEAN-FRANÇOIS LYOTARD
Signed, Malraux
Translated by Robert Harvey

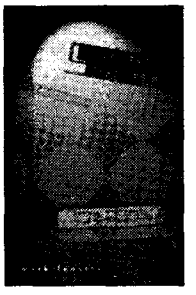
"*Signed, Malraux*, the last and probably the most unanticipated book to come from the hand of the late French philosopher Lyotard, is also the most unexpected biopsy of André Malraux, the man who thought he could sign his own life. The result is dazzling." Denis Hollier, New York University

$29.95 Cloth ISBN 0-8166-3106-9

MARK FENSTER
Conspiracy Theories
Secrecy and Power in American Culture

"Fenster's illuminating study sets forth a stimulating correlation between the popularity of our obsessive interest in conspiracy theories and the social and political values of our society" Gerald Posner, author of *Killing the Dream* and *Case Closed*
"Only a vast academic conspiracy can keep this book from having the impact it deserves." Mark T. Reinhardt, Williams College

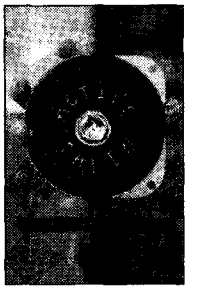
$24.95 Cloth ISBN 0-8166-3242-1



JEFF LAND
Active Radio
Pacifica's Brash Experiment

"To commemorate Pacifica's 50th anniversary, Land, a media critic and activist, recounts the network's history. For Land, Pacifica embodies the power of the First Amendment, exemplifying the salutary effects of the 'disruption of convention encouraged by vigorous dissent'". *Publishers Weekly*

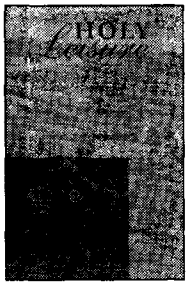
$16.95 Paper ISBN 0-8166-3157-3



TROY MESSENGER
Holy Leisure
Recreation and Religion in God's Square Mile

"A fascinating account, both insightfully analyzed and wonderfully written and illustrated." Nancy T. Ammerman, Hartford Seminary
"This lucid and insightful book speaks not only to the cultural history of religion, but also suggests new directions for the study of tourism and leisure." Barbara Kirshenblatt-Gimblett, author of *Destination Culture: Tourism, Museums, and Heritage*

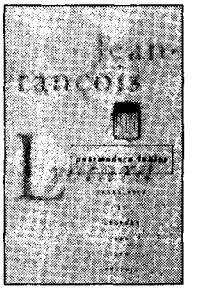
$29.95 Cloth ISBN 0-8166-3253-7



JOSÉ ESTEBAN MUÑOZ
Disidentifications

"Muñoz raises the curtain on queer performance art. Itself a complex act of disidentification, this vibrant and venturesome book unveils queer worldmaking at its passionate best." Diana Fuss, author of *Identification Papers*

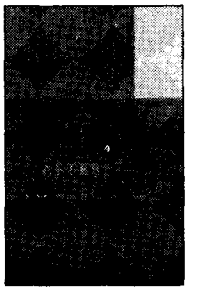
$19.95 Paper ISBN 0-8166-3015-1



JEAN-FRANCOIS LYOTARD
Postmodern Fables
Translated by Georges Van Den Abbleele

"Lyotard, offers 15 notes on and against 'postmodern aestheticization' that address issues in aesthetics, politics, ethics, and philosophy." *Choice*

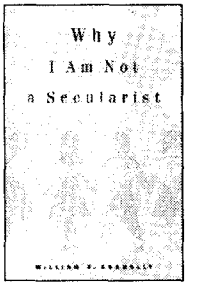
$16.95 Paper ISBN 0-8166-2555-7



JAMES BERGER
After the End
Representations of Post-Apocalypse

"A unique thriller of ideas. Berger's lucid, cogent, and eruditely demonstrated arguments often startled me and mesmerized me—I couldn't put the book down until the end, and after the end I walked away with a sensation of having had my mind expanded and edified." Josip Novakovich, author of *Salvation and Other Disasters*

$18.95 Paper ISBN 0-8166-2933-1



WILLIAM CONNOLLY
Why I Am Not a Secularist

Connolly challenges the limitations of traditional secularism and offers a more inclusive approach to public life. He crafts a new model of public life that reflects the needs of contempoary politics.

$29.95 Cloth ISBN 0-8166-3331-2

CYNTHIA WEBER
Faking It
U.S. Hegemony in a "Post-Phallic" Era

"Compact and droll. . . . Provocative and sometimes hilarious—like a combination of Woody Allen and Friedrich Nietzsche in a meeting of the Joint Chiefs of Staff." Kathy E. Ferguson, coauthor of *Oh, Say, Can You See?: The Semiotics of the Military in Hawai'i*

$14.95 Paper ISBN 0-8166-3270-7

at bookstores or from
University of Minnesota Press
773-568-1550
www.upress.umn.edu

MINNESOTA

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

KERRIGAN CONT. FROM PAGE B45

ples in *Academic Keywords*, especially when the authors seek to burnish their diatribe with theoretical commonplaces: "we are gradually learning that race is a social and cultural construction, not a biological fact. Yet skin color has real social effects in America even if race is a biological chimera." Here the authors seem to be saying that there is racism in America. But this straightforward thought stumbles into perplexity through their need to join the multitudes of academics lined up

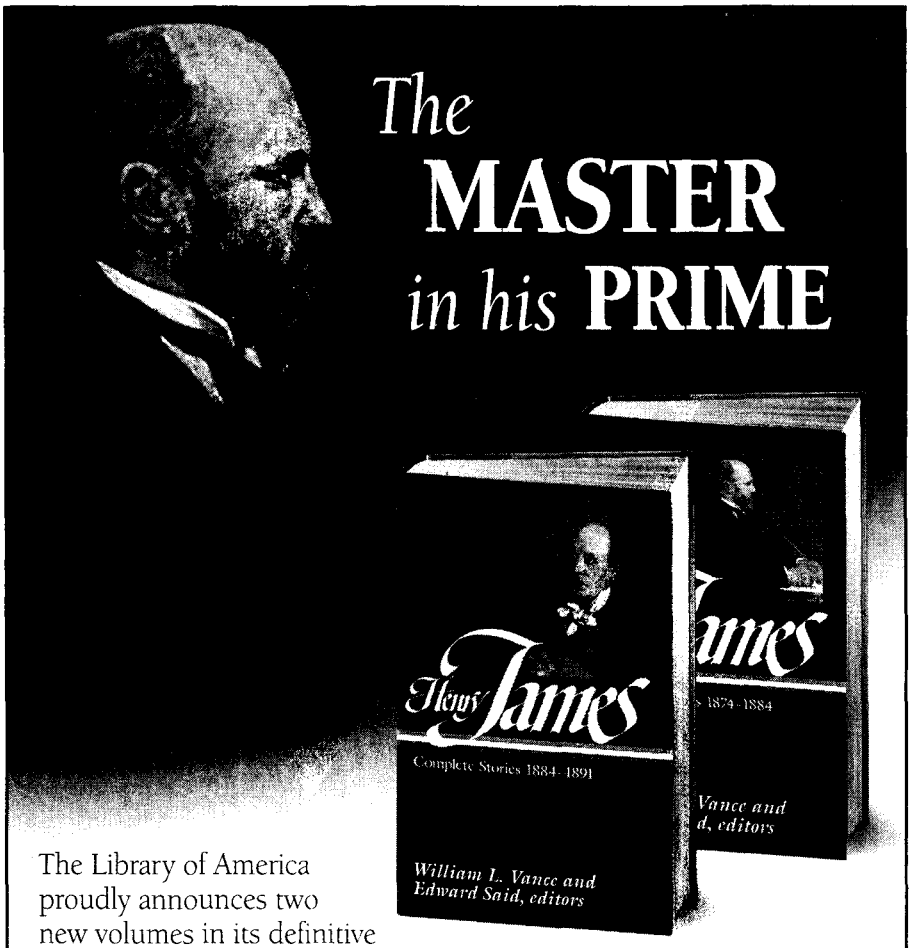
Academic Keywords

is a prophet's bid

for moral leadership.

to congratulate social constructionism. If race is just a "social and cultural construction," one would be hard pressed to figure out not why "skin color has real social effects in America" but why there is skin color at all. There is nary a word here about the overreaching claims of literary theory, the excessive indulgence of identity politics, the growing tolerance for misreadings of literary works both great and trivial, and the insidious misrepresentation of sources in apparently scholarly books.

Academic anger, if allowed some time off from politics of any sort, ought to have a look at our rampant intellectual corruption. ◑



The Library of America proudly announces two new volumes in its definitive five-volume edition of the complete stories of Henry James. Experience the extraordinary range of his middle period—from ghost stories to social satire to gripping psychological suspense—in this collection of 36 immortal masterworks including "Daisy Miller" and "The Aspern Papers," and twenty-two stories available nowhere else.

THE LIBRARY OF AMERICA
America's best writers deserve America's best editions
Available at better bookstores. Distributed by Penguin Putnam Inc. To order, or for a free catalog, call (212) 308-3360. The Library of America, 14 E. 60th Street, N.Y. 10022. http://www.libraryofamerica.org

NORTH WIND PICTURE ARCHIVE

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SCOTT, CONTINUED FROM PAGE B4

tance. Podhoretz is at his best when he reminisces about

> the old Family parties [where] the guests vied with one another in making brilliant arguments for this and against that (while also managing to indulge freely in their second-greatest passion by gossiping with the wittiest possible malice about anyone who had the misfortune not to be present or to be out of earshot in another part of the room).

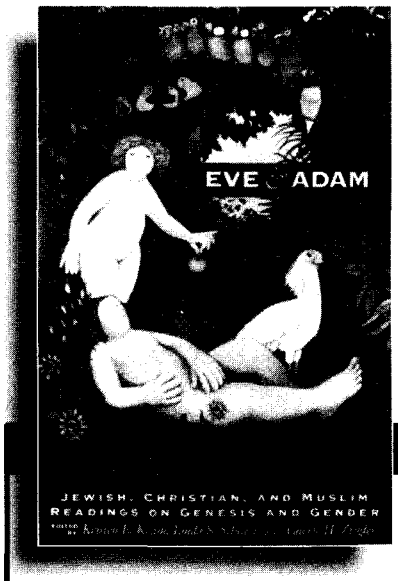
But Podhoretz, as Mailer might say, is not a conservative ideologue for too little. This is literary gossip as jeremiad. His story has a familiar moral—the moral of half the books in the Free Press catalog—which is that American culture has gone to hell since the 1960s. And while there are ample grounds to dispute this contention, the real trouble with *Ex-Friends* is formal: Podhoretz is so sure of the moral that he's forgotten which story he wants to tell. Is it the one about the decline of "the Family," that loose, dysfunctional, incestuous constellation of New York intellectuals who dominated a noisy corner of American cultural life from the fall of Berlin to the fall of Saigon? Is it the one (already the subject of Podhoretz's earlier memoir *Breaking Ranks*, chunks of which resurface, verbatim, here) about his disillusionment with leftist, and then with liberal, politics and his subsequent move to the right? Or is it the one about the waxing and waning of Podhoretz's relationships with six individuals—Ginsberg, Lionel and Diana Trilling, Lillian Hellman, Hannah Arendt, and Norman Mailer—in a climate of personal rivalry, shifting social allegiances, and political disputation? These narrative strands are necessarily intertwined, but in Podhoretz's hands they have a tendency to tangle and snarl.

"The personal is political" is not a slogan one ordinarily associates with the neoconservative movement, but this feminist bromide could be Podhoretz's creed. Every broken friendship becomes for him a miniature allegory of political betrayal. Podhoretz believes that "a regnant leftist culture pollutes the spiritual and cultural air we all breathe" and he believes further that this culture was the handiwork of his erstwhile comrades. Each of his six subjects (and they are culled from an astonishing list—an unabridged version of *Ex-Friends* would be the Manhattan telephone directory circa 1967) does scapegoat duty for a particular crime: Ginsberg personifies sexual anarchy and the drug culture (and therefore is responsible for the AIDS epidemic); the Trillings stand in for the legions of liberal anticommunists who lacked the courage or insight to see that the best means of fighting Stalin was voting for Reagan; Hellman is Stalin redivivus in Park Avenue dowager drag; Arendt is the Jew who refuses to embrace Zionism and the intellectual too much in love with abstraction; Mailer is, somehow, all of the above.

There are a few obvious problems with this approach. First of all, if a "regnant leftist culture" really exists (and, if it does, it's not as regnant, as leftist, or as cultured as it used to be), its current adherents can hardly be said to hew to the teachings of Lionel Trilling or Hannah Arendt. Feminism and multiculturalism, to cite two of the scariest monsters in the present conservative demonology, don't derive their special power to terrify from their association with the names Norman Mailer and Lillian Hellman.

More disconcerting is the sense one gets that, even though the political differences between Podhoretz and these characters were serious and real, they don't quite explain the collapse of the friendships. When Hellman and Podhoretz met in the 1950s, for example, they were already in opposing camps: She had helped to organize the Waldorf conference, "whose purpose [in Podhoretz's words] was to whitewash Stalin's actions," while he sat on the board of the American Committee for Cultural Freedom, an anti-Stalinist organization originally formed in outraged response to that same conference. In spite of differences of age and ide-

Podhoretz's ex-friends each do scapegoat duty for a particular crime: AIDS and Stalinism, for instance.



EVE AND ADAM

Jewish, Christian, and Muslim Readings on Genesis and Gender

EDITED BY KRISTEN E. KVAM, LINDA S. SCHEARING, AND VALARIE H. ZIEGLER

A reader on the 2,000-year-old debate about the meaning of the story of Adam and Eve.

"Wonderful! A marvelous introduction to the ways in which the three major Western religious traditions are both like, and unlike one another."
—ELLEN UMANSKY, FAIRFIELD UNIVERSITY

No other text has affected women in the western world as much as the story of Eve and Adam. This remarkable anthology surveys more than 2,000 years of Jewish, Christian, and Muslim commentary and debate on the biblical story that continues to raise fundamental questions about what it means to be a man or to be a woman. The selections range widely from early postbiblical interpretations in the Apocrypha and Pseudepigrapha to the Qur'an, from Thomas Aquinas to medieval Jewish commentaries, from Christian texts to 19th-century antebellum slavery writings, and on to pieces written especially for this volume.

1999 608 pages
cloth $49.95 paper $24.95

at bookstores
INDIANA UNIVERSITY PRESS
Orders: 1-800-842-6796
www.indiana.edu/~iupress

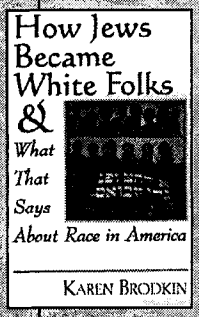
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RUTGERS
UNIVERSITY PRESS

HOW JEWS BECAME WHITE FOLKS

And What That Says about Race in America

KAREN BRODKIN



A wide ranging and provocative assessment of how race, class, and gender shape social identity in the United States.

"By interrogating how Jews were integrated within the framework of whiteness, Brodkin illustrates just how difficult it may be to deracialize American society and culture."—Manning Marable, Director, African-American Studies, Columbia University

272 pp.; Paper, $18.00; Cloth, $48.00

HERESY IN THE UNIVERSITY

The *Black Athena* Controversy and the Responsibilities of American Intellectuals

JACQUES BERLINERBLAU

The first effort to explain, reconstruct, and criticize all of the major assumptions of Martin Bernal's *Black Athena* and the debate it has engendered.

"Berlinerblau's ability to integrate far-reaching serious scholarly and ethical issues within the substantive content of the *Black Athena* debate is impressive."—Molly Myerowitz Levine, Howard University, coeditor of *The Challenge of Black Athena*

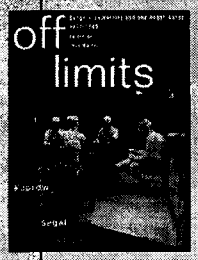
304 pp.; 1 map; Paper, $20.00; Cloth, $50.00

OFF LIMITS

Rutgers University and the Avant-Garde, 1957–1963

JOAN MARTER, EDITOR

Copublished with the Newark Museum



The lively story of the events, personalities, and art produced by avant-garde artists at Rutgers University from 1957-1963.

"*Off Limits* provides a lively, comprehensive account of avant-garde activities of Allan Kaprow, George Segal, Lucas Samaras, Roy Lichtenstein, Robert Watts, and their colleagues."—Irving Sandler

256 pp., 110 b&w/24 color illus. Paper, $30.00; Cloth, $60.00

THE TRUTH THAT NEVER HURTS

Writings on Race, Gender, and Freedom

BARBARA SMITH

A significant selection of work by an author whose thinking, writing, and activism have been essential catalysts for building Black feminism and Black women's studies in the United States.

"Barbara Smith is visionary, courageous, and insightful. Her work provides a crucial challenge to all of us."—Cornel West, Alphonse Fletcher Jr. University Professor, Harvard University

224 pp.; Cloth, $23.00

IN PRAISE OF DIFFERENCE

The Emergence of a Global Feminism

ROSISKA DARCY DE OLIVEIRA

Translated and with a preface by Peggy Sharpe

A radical proposal that equality between men and women will only be achieved through the acknowledgement of their differences without hierarchy.

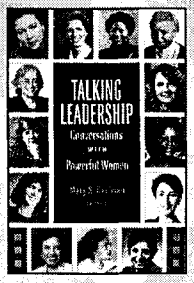
"In a continent whose culture has been marked by the work of great women from Sor Juana to Rigoberta Menchú—Rosiska Darcy de Oliveira is one of the most outstanding. I know few people of her intellectual caliber. Her book demonstrates this with greater clarity than any praise."—Tomás Eloy Martinez, Rutgers University

160 pp.; Paper, $19.00; Cloth, $46.00

TALKING LEADERSHIP

Conversations with Powerful Women

MARY S. HARTMAN, EDITOR



Conversations with 13 outstanding women "practitioners" of leadership from a variety of fields, each of whom came to the conclusion that the world needed to change, and part of the job was up to her.

Featured in *Talking Leadership*: Peggy Antrobus, Susan Berresford, Mildred Dresselhaus, Antonia Hernandez, bell hooks, Lois Juliber, Karen Nussbaum, Jacqueline Pitanguy, Anna Quindlen, Nafis Sadik, Patricia Schroeder, Ruth Simmons, and Christine Todd Whitman.

304 pp., 13 b&w photos; Paper, $19.00; Cloth, $45.00

Available in Bookstores or Call 800-446-9323

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

SCOTT CONTINUED FROM PAGE B50

ology (she was in her fifties, he in his late twenties), he was drawn to her because she was glamorous and fun—"playful, mischievous, bitchy, earthy, and always up for a laugh." Her political tendencies were not mysterious; nor, in the decades that followed, did they change. But at some point—exactly when is not clear—they became intolerable to Podhoretz.

His chapter about Hellman ends with a discussion of the series of memoirs that revived her fame in the 1970s and the subsequent discovery that much of the material in them was shaded, distorted, or downright false. The most egregious of these books were published, and their mendacity revealed, *after* the quarrels that cooled their affections, which took place sometime in the late 1960s. Yet Podhoretz treats what can only be an ex post facto justification of his falling out with Hellman as though it were the reason the falling out took place. "Even if we had still been friends when [*Scoundrel Time*] appeared," he writes, "it would certainly have precipitated a decisive break." A few pages on, "would have" is all but indistinguishable from "did," and scorn for the public Lillian Hellman (who, *pace* Podhoretz, finds few defenders these days) justifies the private break with her: "Nothing in [our] friendship repaid me so well as the cause

for which I felt myself forced to give it up," he declares. But the sacrifice of the friendship, if Podhoretz's chronology can be trusted, preceded his full embrace of the cause.

Podhoretz's account of his ex-friendship with Hannah Arendt is similarly teleological. Their most sustained and consequential disagreement was over her 1960 book, *Eichmann in Jerusalem*, which Podhoretz attacked in the pages of *Commentary*. In 1960, though, Podhoretz was pushing that magazine to the left, and Arendt's own political positions were, on many issues, more conservative than his own. And while Arendt's displeasure with Podhoretz did drive a wedge between them, it did not precipitate a complete break. Yet the dispute over *Eichmann*, in Podhoretz's account, foreshadows the later, irreparable rift caused by the weakening of Arendt's anticommunist ardor and her apparent tolerance for the excesses of the New Left. The most damning evidence of this, moreover, comes from letters Arendt wrote to Mary McCarthy expressing admiration for McCarthy's book about North Vietnam—letters that were first published in 1996 and that Podhoretz is unlikely to have read before then. My own suspicion is that Arendt's real crime is her friendship with

AP/WIDE WORLD PHOTOS

Books for the new millennium

From Blackwell Publishers

The Information Age
Economy, Society and Culture
MANUEL CASTELLS

The Irish
FRANCIS JOHN BYRNE *and* MICHAEL HERITY

The Legacy of Exile
Life, Letters, Literature
Edited by DEBORAH VIETOR-ENGLANDER

The Žižek Reader
Edited by ELIZABETH WRIGHT *and* EDMOND WRIGHT

Proper English
Myths and Misunderstandings about Language
RONALD WARDHAUGH

A History of English Words
Edited by GEOFFREY HUGHES

An Introduction to Contemporary Fiction
International Writing in English since 1970
Edited by ROD MENGHAM

Feminism, Theory and the Politics of Difference
CHRIS WEEDON

Politics and Feminism
BARBARA ARNEIL

To order or for more information...

BLACKWELL Publishers
Boston, MA • Oxford, UK

BOOKS:
Phone: 1-800-216-2522
Fax: (781)-388-8210
e-mail: books@blackwellpub.com

JOURNALS:
Phone: 1-800-835-6770
Fax: (781)-388-8232
e-mail: subscrip@blackwellpub.com

Visit Blackwell Publishers on the Net at: www.blackwellpub.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

McCarthy, whose name crops up several times in *Ex-Friends*, often in close proximity to the word "bitch."

As for the Trillings, one suspects that the real problem may have been that Podhoretz never much cared for Diana when she was the wife of his beloved mentor Lionel, and that her high-handed and meddlesome behavior once she was Lionel's widow finally drove him away. And while Norman Mailer did support Henry Wallace's presidential bid in 1948, this faint taint of Stalinism hardly seems to explain the end of Podhoretz's friendship with him nearly three decades later. Even Ginsberg, who was never really a friend, was separated from Podhoretz less by politics than by differences of temperament and taste.

"A failure of self-knowledge," Podhoretz once wrote of F.R. Leavis, who had been his teacher at Cambridge and who was, after Trilling, his intellectual mentor, "is always...a radical fault in a poet or a novelist, but it need not be seriously disabling in a critic." This seems to apply to Podhoretz as well: In spite of his fame as a memoirist and a polemicist, his greatest gift has always been for literary criticism. *Doings and Undoings*, his 1964 progress report on postwar American literature, remains extraordinarily fresh and should be restored to print. His severe judgment of the Beats in "The Know-Nothing Bohemians," which exempts Ginsberg from the worst failings of his colleagues, seems to me inarguable, as does his estimation of both Mailer's extravagant talent and his ultimate failure to make good on it. Even when his evaluations seem bizarre ("Kissinger the writer...has established a secure claim to greatness"), his arguments are interesting.

But the failure of self-knowledge in a memoir, while perhaps inevitable, produces confusion. Podhoretz's attempt to explain his relation to his contemporaries is ultimately undone from one end by his desperate vanity and from the other by his ideological rigidity. The elegance and subtlety that characterize Trilling at his best give way, sometimes within the space of a single sentence, to the cranky dogmatism of Leavis at his worst. And a humane impulse to forgive is always checked by a churlish vindictiveness. Look at how his chapters conclude:

> In the end...[Ginsberg] decided to be magnanimous in victory and forgive me. But...I still could not bring myself to forgive *him*, even now that he was dead.

> Although I still consult Lionel's writings often and although I think about him a lot, always with admiration, gratitude, and indeed love, the best I can do with Diana is occasionally to remember her fondly. But not, in all truth, all *that often or all that much.*

> ...having spent the last thirty years and more trying to make up for and undo the damage I did in cooperation with Mailer and so many other of my ex-friends, both living and dead, I simply could see no way back to him, or to them, ever again.

It would be too much to say that Podhoretz is his own worst enemy, but one comes away from this book convinced that he's his own best ex-friend. ●

NATIONAL ENDOWMENT FOR THE
HUMANITIES

NEH Fellowships, 2000–2001
Deadline: May 1, 1999

NEH Fellowships provide support for six to twelve months to enable recipients to devote full time to research projects in the humanities. Applications must be postmarked no later than May 1, 1999. Successful applicants may begin fellowship tenure as early as January 1, 2000.

Those interested in competing should apply to the ***Fellowships for University Teachers Program*** or the ***Fellowships for College Teachers and Independent Scholars Program.*** Candidates for degrees are not eligible to apply for NEH Fellowships.

Application information is available at
http://www.neh.gov/html/guidelin/fellowships.html

Application booklets and further information:

University Teachers
Email: fellowsuniv@neh.gov
Phone: (202) 606-8466

College Teachers/Ind. Scholars
Email: fellowscollind@neh.gov
Phone: (202) 606-8467

NEH Fellowships, Room 318-L
National Endowment for the Humanities
1100 Pennsylvania Ave., N.W.
Washington, D.C. 20506

Linguafranca
THE REVIEW OF ACADEMIC LIFE

SUBSCRIBE TO
LINGUA FRANCA
FOR A FULL YEAR
(9 ISSUES)

TO ORDER
CALL
(888) 475-5988
www.linguafranca.com

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

WISCONSIN COMES OUT/OXFORD ABANDONS POETRY/PEYTON PLACE RETURNS

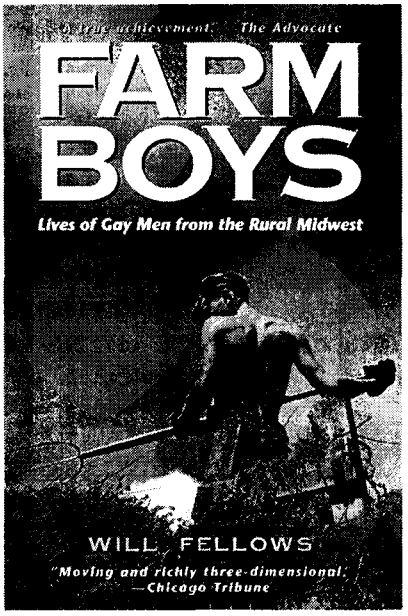
Pitchfork Rebellion

No one at the University of Wisconsin Press expected *Farm Boys: Lives of Gay Men From the Rural Midwest* to be the press's breakaway success of 1996. But Will Fellows's oral history of thirty-seven gay men who grew up on farms struck a chord with gay readers between the coasts, as well as with urban gay men who had grown up in small towns. The book sold six thousand hardcover copies—a nice chunk of change for the press—and garnered respectful critical attention. *Esquire* magazine named it one of the best books of the year.

This kind of commercial success was a first for the scholarly press, whose reputation as an academic publisher was established in the slower-selling fields of anthropology, literary criticism, and African studies. But even though *Farm Boys* proved a financial boon to the state-subsidized press, some conservative Wisconsinites were riled by the book's gay themes. The Wisconsin arts' board stopped Fellows from delivering a talk titled "Growing Up Gay on the Farm" at the state's folklife festival. And Scott Fitzgerald, a conservative state senator, demanded that Wisconsin Public Television cancel an episode of *In the Life,* the PBS program devoted to gay and lesbian topics, in which Fellows was interviewed about *Farm Boys.* "I do not think it is in the best interest of public television or the University of Wisconsin to be spending taxpayer dollars to act as a catalyst for the gay rights movement," Fitzgerald told the *Milwaukee Journal Sentinel.* The show was aired over his objection.

But is there life after *Farm Boys*? It seems there is. This spring, Wisconsin debuts Living Out, a series of trade-oriented forays into gay autobiographical writing. In establishing such a series, however, the dilemmas of issuing commercial (and controversial) fare at an academic house become clear. Does the acquisition of more trade books by academic publishers mean more revenue and therefore greater freedom from state legislatures? Or does the extra publicity make those publishers vulnerable to the whims of state legislators? And what happens to less commercial scholarly works that have traditionally been the backbone of university press operations?

> Does the acquisition of more trade books by academic publishers mean greater freedom from state legislatures?



"Until recently, our mandate was to publish excellent scholarly books," explains Raphael Kadushin, the humanities acquisitions editor at Wisconsin. "Now another mandate is to make money. We're trying to become self-sufficient or even make a profit, and obviously, we need to do it in a quality way. When I go to the faculty committee that approves all our titles, often the hardest sell I have is with traditional scholarly monographs."

For Wisconsin, *Farm Boys* has provided an irresistible entrée into trade publishing. Now in a paperback edition, the book sold more copies last year than any other Wisconsin title. Hoping to attract some of those same readers, Living Out will offer a number of relatively highbrow titles, beginning with *Taboo,* a lyrical memoir by the poet Boyer Rickel. The series will include the first English translation of a memoir by the gay Jewish Holocaust survivor Gad Beck, which did very well in Germany. It will also offer *Eminent Maricones,* in which the Latino novelist Jaime Manrique explores the gay lives of Manuel Puig, Reinaldo Arenas, and Federico García Lorca in order to understand his own artistic development. Conservative state legislators may not like it, but it's precisely niche-oriented books like *Farm Boys* and *Eminent Maricones*—books that big publishers are giving up on—that will help the press depend less on taxpayer money.

"You can make money publishing titles that will sell five thousand or so copies, but as publishing conglomerates get more and more corporate, they're less interested in doing it," says Michael Denneny of St. Martin's Press, who was the first openly gay editor at a major trade house in New

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

York. Five years ago, Kadushin says, Wisconsin wouldn't have had a shot at a title like *Eminent Maricones*. In what Denneny calls a "bubble" in the serious gay market, gay-themed books like Urvashi Vaid's *Virtual Equality* (Anchor, 1996) were generating a buzz and attracting six-figure advances. But *Virtual Equality* and other books like it did not recoup the publishers' investments. And once the bubble burst, Kadushin found himself approached by agents who had never before called a university press but saw *Farm Boys* as a beacon for their gay authors; thus the Living Out series was born.

As the series evolves, Kadushin plans to steer clear of the mainstays of gay autobiography—the "I Was a Gay Male Hustler" school of confession and the sentimental, feel-good coming-out memoir. "First and foremost," says Kadushin, "we've gone for literary value." But this could turn out to be a problem down the road. Publishers' hopes of securing a large and literate gay readership may have been based on a "misunderstanding of the place of books in gay culture," says Daniel Harris, author of *The Rise and Fall of Gay Culture* (Hyperion, 1997). He argues that books have long been fashionable accessories for gays, serving a sociological function—bringing an oppressed and geographically scattered minority together, sending signals within a subculture—as much as a literary one. As gay lives become increasingly integrated into the mainstream, he believes, the readership for books that are not "gay truism books" (those whose intellectual agenda amounts to saying "I'm Glad to Be Gay!"), on the one hand, and hot, trashy gay fiction, on the other, may dwindle.

But for now, at any rate, Wisconsin is betting it can beat the risks. A sign of confidence: When the paperback edition of *Farm Boys* came out, the press replaced the stock farm image that had adorned the hardcover jacket with a slyly beefcake shot of a shirtless, pitchfork-wielding farmer.

MARIA RUSSO

Oxford Blues

Last November, Oxford University Press made a surprise bid for universal opprobrium by ditching its contemporary poetry list. All thirty living poets on the list received a letter informing them of "tough conditions in some of our markets" and the "need to give priority to our core scholarly and educational publishing."

This news, and the bland managerese in which it was couched, provoked outrage among British academics and literary folk and even at 10 Downing Street. For many, Oxford's de-versification is an epic tale of the muses versus Mammon, one that includes the sorry spectacle of Matthew Arnold's "home of lost causes" shamefully fleeing the field as it abandons literature for the more certain profits of TOEFL course books, dictionaries, and endless popular anthologies.

OUP's poetry list was started at the end of the 1950s by the press's editor in chief at the time, John Bell. According to Jon Stallworthy, who edited the list for eighteen years, until 1977, Bell believed Britain needed a poetry publisher "who would not abort his list...when money was short" and that OUP made so much money from editions of "poets dead and gone" that it had a moral obligation to plow some revenue back into modern poetic talent. Today the list is generally thought to be second only to Faber & Faber's; among its authors are respected and popular poets like Craig Raine, Peter Porter, D.J. Enright, Fleur Adcock, and Jo Shapcott.

OUP, which is owned by Oxford University, is unusual among academic presses in that it does not receive a subsidy and actually turns a decent profit. Though the press is officially run by delegates from the university's various academic faculties, these delegates typically ratify motions that are put forward at a monthly meeting by the press's business managers. The proposal to end the poetry list, however, was not put before the delegates

> "The Philistines are upon thee, Oxford," wrote Oxford professor of poetry James Fenton in the London *Times*.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

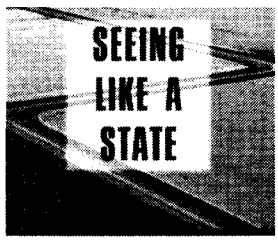
New Paperbacks from Yale

Seeing Like a State

How Certain Schemes to Improve the Human Condition Have Failed

James C. Scott

"A powerful, and in many ways insightful, explanation as to why grandiose programs of social reform, not to mention revolution, so often end in tragedy–the Soviet disaster being the textbook case. . . . **An important critique of visionary state planning.**" —Robert Heilbroner, *Lingua Franca*



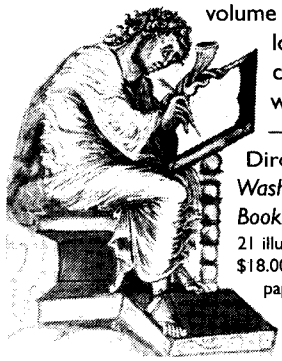
36 illus. $16.95 paperback

Medieval Foundations of the Western Intellectual Tradition

400-1400

Marcia L. Colish

"Should instantly become the standard introduction to its subject. . . . Between the covers of this . . . volume is a whole lost world of culture and wisdom." —Michael Dirda, *Washington Post Book World*



21 illus. $18.00 paperback

White Women, Black Men

Illicit Sex in the Nineteenth-Century South

Martha Hodes

"[A] very original, revealing, and important book on a neglected subject. It deserves a close and respectful reading, and many readers." —C. Vann Woodward, *New York Review of Books*

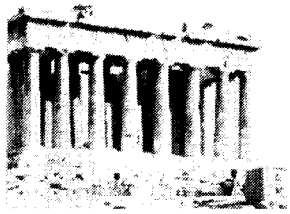
Winner of the Allan Nevins Prize of the Society of American Historians.

Gustavus Myers Outstanding Book Awards honorable mention, 1997. $16.95 paperback

Literature Lost

Social Agendas and the Corruption of the Humanities

John M. Ellis



"[Ellis is] not the first . . . to express dismay at [the extraordinary changes that have come over the teaching of the humanities in American universities]; what distinguishes him is **the clarity of his perceptions,** and his willingness not merely to deplore the new trends but–faithful to an academic tradition he believes to be in serious danger–to subject them to disinterested inquiry." —Frank Kermode, *Atlantic Monthly*

Winner of the Peter Shaw Memorial Award given by the National Association of Scholars.

$14.95 paperback

The Spanish Inquisition

A Historical Revision

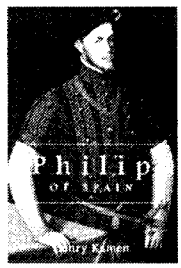
Henry Kamen

"[This book is] **the best general book on the Spanish Inquisition** both for its range and its depth of information."—Richard L. Kagan, *New York Times Book Review*

A Selection of the History Book Club.
A *New York Times Book Review* Notable Book of 1998. $15.95 paperback

Philip of Spain

Henry Kamen



"Philip as a private man takes pride of place in this excellent book. . . . **A fine achievement . . . [that] can be read for pleasure by the general reader.**"—Hugh Thomas, *New York Times Book Review* 32 illus. $17.95 paperback

Civic Ideals

Conflicting Visions of Citizenship in U.S. History

Rogers M. Smith

"[A] provocative new history of citizenship in American law." —Jeffrey Rosen, *The New Republic*

Winner of the 1999 Merle Curti Intellectual History Award of the Organization of American Historians.

Winner of the American Political Science Association's 1998 Ralph Bunche Award.

Winner of the 1997 Government and Political Science award.

Co-Winner of the Social Science History Association's 1998 Sharlin Memorial Award.

Co-Winner of the Greenstone prize.
$19.95 paperback

On Toleration

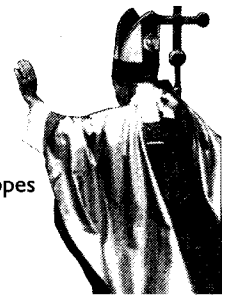
Michael Walzer

"With characteristic elegance, Michael Walzer shows that toleration is not a philosophical principle with a single justification but a political practice with many faces." —Michael J. Sandel $9.95 paperback

Saints and Sinners

A History of the Popes

Eamon Duffy



"A minor masterpiece . . . the most comprehensive single-volume history of the popes in print."—John Adamson, *Sunday Telegraph*

46 b/w + 162 color illus. $18.95 paperback

The American Century

The Rise and Decline of the United States as a World Power

Donald W. White

"A first-rate work, a kind of inner history in the cold war."—*New York Times Book Review* illus. $18.00 paperback

Yale University Press

www.yale.edu/yup/ 1-800-YUP-READ

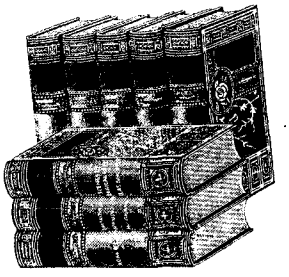
PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the normal way—a departure from procedure that looks at best misguided and at worst somewhat devious.

Defending the press in the pages of *Oxford Magazine,* the acclaimed historian of witchcraft Sir Keith Thomas, who is chair of the press's finance committee, was at pains to dispel any taint of guile. After his committee decided to drop the poetry list, he explained, no full meeting of the delegates was convened "owing to lack of other business." The matter could not be put off until the next regularly scheduled meeting, however, because of "elaborate arrangements involved" that needed to be set in motion before Christmas. So the proposal—too urgent to postpone but not important enough to convene a meeting for—was put to each delegate by letter. Not all were entirely happy, but none, Thomas reported, were "implacably opposed."

That was before news of the proposal leaked to the dons. "The Philistines are upon thee, Oxford," wrote Oxford professor of poetry James Fenton in the London *Times*, while in *The Independent*, the academic and poet Tom Paulin compared the press's apparently spineless delegates to "Satan's minions" in *Paradise Lost.* On Fleet Street, the letters pages emitted a steady hum as everyone wrote in to register dismay: the Oxford English Faculty Board, the chairman of the Royal Society of Literature, the bishops of Basingstoke and Oxford, and dozens of poets and academics. The bishop of Oxford catapulted the issue into the political sphere in January by raising it in a House of Lords debate. Then Alan Howarth, Tony Blair's arts minister, added his own condemnation at a poetry reading in Oxford organized in support of the list: "It is a perennial complaint by the English faculty that the barbarians are at the gate. Indeed they always are. But we don't expect the gatekeepers themselves, the custodians, to be barbarians."

Well known for its agile reading of public opinion, the Blair government's intervention was no less canny than usual. The English have long taken pride in their poets, but OUP's decision comes at a time when the public profile of poetry in the United Kingdom is exceptionally high. Last year Ted Hughes's *Birthday Letters* sold a record 147,000 hardback copies (a figure doubtless enhanced by Hughes's recent death and enduring public curiosity about his life with Sylvia Plath). A further flurry of publicity surrounded the (still undecided) question of who should succeed Hughes as poet laureate. In recent years, organizations like the Arts Council and the Poetry Society have become adept at promoting poetry and giving it a friendly image. It was London that first carried



The bishop of Oxford catapulted the issue into the political sphere by raising it in the House of Lords.

poems in the subway, an idea that has been imitated worldwide. On National Poetry Day a few years ago, people were encouraged to vote for their favorite poem. Rudyard Kipling's "If" came out on top, and it was this poem that the popular sportscaster Desmond Lynam was moved to recite impromptu on television last summer when France won the World Cup. An odd reflex but, it turned out, a shrewd one; the BBC's phone lines were thronged with requests for a recording of the reading, and a CD was issued of Lynam reciting his favorite verse and one or two poems of his own.

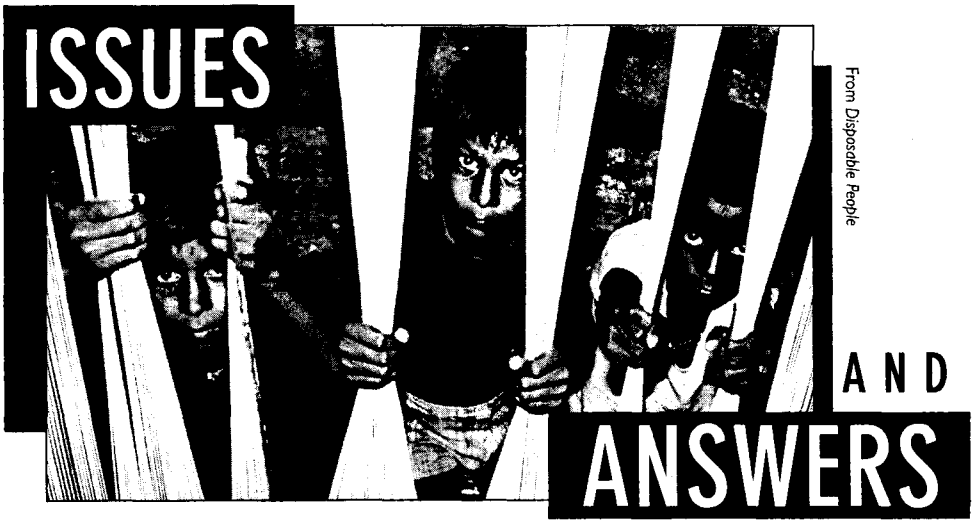
Of course, hyping poetry is not the same as reading it, and the mere presence of the topic in the headlines cannot be taken as a guarantee of strong sales. Indeed, despite renewed public interest in poetry, OUP's list has failed to attract many readers. Oxford's critics complain that the list has suffered for some time due to weak promotion efforts and underinvestment. A few privately opine that the list itself is less exciting than it used to be and that, with some notable exceptions, its best poets are its older ones. Even Thomas has said that "much of the list's renown is posthumous."

Meanwhile, Oxford has found itself under fire on other fronts as well: for sloppy copyediting (Margaret Drabble claimed that the latest printing of *The Oxford Companion to English Literature,* a book that she edited, contained many errors, including a misspelling of Ben Jonson's name) and for the unpopular decision, announced in January, to discontinue the Clarendon Press imprint for scholarly editions and monographs. A press release attempting to head off further indignation assured readers that this last decision "betokens no diminishing commitment to our core scholarly purpose."

The key word both here and in the letter sent to the unfortunate poets is "core." When, at the beginning of February, Thomas published a long and powerfully argued defense of OUP in the *Times Literary Supplement (TLS),* he did so by laying out a vision of OUP's fate in the big bad world of twenty-first-century publishing. It is an exceptionally bleak picture. The phenomenal drive toward consolidation, with publishers and booksellers alike banding into ever vaster multinationals, looks primed to leave medium-sized presses like OUP—with its annual turnover of £280 million ($447 million)—fighting for their lives.

The big conglomerates, Thomas wrote sadly, have "almost every advantage in terms of economies of scale," but there is also stiff competition from "tiny firms" with narrow specializations and low overheads. Thus, he concluded, OUP must "concentrate on what it can do best." It needs to invest more in its commercially viable divisions—the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



From *Disposable People*

Fault Lines

Journeys into the New South Africa
by David Goodman
Photographs by Paul Weinberg
"A searingly honest book by someone who really knows his subject. Goodman is sympathetic to the attempts at transformation in my beloved motherland. The message of this book applies just as easily to the United States, where the fault lines run very deep, too."
—Archbishop Desmond Tutu
$29.95 hardcover

Random Violence

How We Talk About New Crimes and New Victims
by Joel Best
"A major contribution to the literature on social problems, crime, and social deviance....It is laudably interdisciplinary, draws admirably from 'high' and 'low' culture, and over all asks some very challenging questions."
—Philip Jenkins, author of *Moral Panic*
$17.95 paperback, $45.00 hardcover

At bookstores or order 1-800-822-6657.

UNIVERSITY OF CALIFORNIA PRESS
www.ucpress.edu

Disposable People

New Slavery in the Global Economy
by Kevin Bales
"Convincing, emotionally wrenching, and freighted with appropriate moral indignation, Bales's startling presentation...innovatively and usefully describes the permutations of an ancient tradition as it exists in this modern day and age."
—Richard Pierre Claude, editor of *Human Rights Quarterly*
$24.95 hardcover

Reclaiming America

Nike, Clear Air, and the New National Activism
by Randy Shaw
"A must read for anyone who wants to impact the national agenda. By taking a close look at recent victories against sweatshops and for clean air, Shaw urges us to think big and win." —Jim Hightower, author of *There's Nothing in the Middle of the Road but Yellow Stripes and Dead Armadillos*
$16.95 paperback, $45.00 hardcover

Falling from Grace

Downward Mobility in the Age of Affluence
by Katherine S. Newman
New, Updated Edition—"Searches beyond the statistics of economic decline, plant closings, layoffs, and unemployment to capture the drama of human suffering at the individual level....Aimed at a general audience, this well-written study would be a good addition to courses in stratification, work, or the family."—*Contemporary Sociology*
Honorable Mention, C. Wright Mills Award
$13.95 paperback

Being Black, Living in the Red

Race, Wealth, and Social Policy in America
by Dalton Conley
"In Conley's persuasive analysis the locus of current racial inequality resides in class and property relations not in the labor market. This carefully written and meticulous book not only provides a compelling explanation of the black-white wealth differential, it also represents the best contribution to the race-class debate in the past two decades."
—William Julius Wilson, Lewis P. and Linda L. Geyser University Professor, Harvard University
$16.95 paperback, $45.00 hardcover

Technology and Scholarly Communication

Edited by Richard Ekman and Richard E. Quandt
In the most comprehensive assessment of electronic publishing to date, thirty-one scholars, librarians, and publishers focus specifically on scholarly publishing.
Published in association the Andrew W. Mellon Foundation
$19.95 paperback, $45.00 hardcover

On Our Own

Unmarried Motherhood in America
by Melissa Ludtke
New in paperback, with a New Afterword—"An illuminating tour of the profound social and moral changes that have occurred over the past generation....Ludtke's book is a lesson that...intensely personal storytelling coupled with solid research can illuminate a topic in ways that more traditional journalism may not."
—*Boston Globe*
$16.95 paperback

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TOEFL textbooks and contemporary music list—in order to subsidize the books it believes constitute its academic essence: innovative scholarly works and big, authoritative reference books. While contemporary poets might find a home at another press, who else would take on such long-term projects as the third edition of *The Oxford English Dictionary* or *The New Dictionary of National Biography,* which consume between them an annual investment of £5 million ($7.9 million)? Titles that represent neither the "core" of OUP's revenue nor the "core" of its mission are, unfortunately, dispensable.

Stranded in this apocalyptic landscape, the complaints of Oxford poetry fans and litterateurs risk seeming blinkered and parochial. But though the press needs to improve its business strategies, it must also be careful not to alienate the very people who are most inclined to support it. One alarming possibility is that bad publicity could adversely affect alumni donations. A letter to the *TLS* reported among Oxford graduates "a distinct disinclination to give charitably to an institution which regards the publication of contemporary poetry as an act of charity it can ill afford." Just this past December, one Oxford college, Christ Church, received a £5 million endowment to set up a teaching post in poetry composition; the money came from Christopher Tower, a reclusive and eccentric poetry enthusiast and Arabist who died in September. Would Tower have given the money if he'd lived a few months longer and seen the demise of the list? Perhaps, but it's a worrying question for a university obliged to depend less and less on government funding and more and more on beneficent alums.

But all may not be lost. On February 17, Oxford released the following statement: "The Press and the English faculty are looking for a new way by which contemporary poetry can continue to be published." Terse and enigmatic, the statement, an OUP spokeswoman allowed, was "open to interpretation." To its audience, many of them poets and literary scholars adept at reading between the lines, it was reason enough to hope.

LEO CAREY

Amazing Grace

When Representative Lindsay Graham asked Congress during the Clinton impeachment hearings, "Is this Watergate or Peyton Place?" Americans everywhere understood "Peyton Place" to denote salaciousness and voyeurism. But Ardis Cameron, an American studies professor at the University of Southern Maine, believes that Grace Metalious's 1956 best-seller of that name is something else entirely: "an uncompromising attack on class inequalities, poverty, male privilege, and the sexual closet." Metalious's biographer, Louisiana State University English professor Emily Toth, takes a similar view: "Metalious died in 1964. If she had only hung on a little bit longer, she would have been embraced by the women's movement."

Of course, it was not any assault on male privilege that made *Peyton Place* the best-selling book of the twentieth century at the time it was printed, reaching a staggering sixty thousand readers in the first ten days after its release and selling twelve million copies before finally going out of print in 1993. Banned in Canada and in parts of Rhode Island, Indiana, and Nebraska, *Peyton Place* had been purchased by one in twenty-nine Americans by the end of 1956. Metalious's take on the seamy underside of life in a New Hampshire mill town was the ultimate guilty pleasure. Teenagers circulated ragged copies, dog-eared at the dirty passages. Housewives hid it under their mattresses and discussed it furtively with friends. Soon-to-be rock star Grace Slick read it and was inspired to masturbate for the first time. The characters and story line, though substantially sanitized, became the basis of a feature film and of the first nighttime soap opera.

The very ubiquity of *Peyton Place* in the popular culture of the 1950s and 1960s originally gave Metalious her academic sex appeal. But now that the book has gone out of print and the soap opera is long since off the air, it's the academics who are bringing Metalious back to the general public. Cameron is the driving force behind Northeastern University Press's reissue of the novel—which includes her own scholarly introduction. And Emily Toth has just sold the film rights to *Inside Peyton Place*, her 1981 biography of Grace Metalious. (Jessica Lange turned down the leading role, but Frances McDormand is reportedly con-

STILL FROM THE 1957 MOVIE *PEYTON PLACE*

Now that *Peyton Place* is out of print and off the air, academics are bringing the 1950s best-seller back to the public.

PHOTOFEST

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sidering it.) As if that weren't enough, *Amy and Isabelle*, the recently published first novel by Elizabeth Strout, reimagines the plot and protagonists of *Peyton Place* against the backdrop of the 1970s.

Peyton Place's main story lines emanate from three unhappy characters. The first, a repressed woman in her thirties, conceals a youthful affair and illegitimate child with an elaborate web of lies. The second, her daughter, suffers from a case of arrested development, reading fairy tales and eschewing pubescent concerns until the age of seventeen. A sensually beautiful girl from the wrong side of the tracks is the subject of the book's most florid melodrama: Impregnated by her violent stepfather, she aborts his baby illegally and eventually kills him. Dozens of other characters and subplots intervene: the miserly, corrupt mill owner and his spoiled, oversexed son; the couple disgraced by their ill-gotten fortune; the Protestant minister who is actually a tormented lapsed Roman Catholic; the mother who keeps a sexual stranglehold on her son by administering unnecessary enemas; and the benevolent, nearly omniscient white-haired doctor. With each turn in the story, the residents of Peyton Place speak in unison as if they were a Greek chorus. Neighbors pass judgment on neighbors, ruining some and exonerating others—even though the town's streets are lined with proverbial glass houses, as transparent as they are brittle. Winesburg, Ohio, starts to look like nice real estate if you can get it.

According to Cameron, Metalious never expected *Peyton Place* to prefigure *Melrose Place*. Her novel was rife with themes other than sexual intrigue—not least among them, the coercive force of public opinion in a small, single-industry town. In *Peyton Place,* gossip wields a power more binding than the law, driving many characters into self-destructive lives of hypocrisy and conformity. But Cameron believes that Metalious had greater thematic ambitions as well. Indeed, she ascribes to Metalious, a working-class New Hampshire housewife who died of cirrhosis at the age of forty-one, a sweeping social agenda that anticipated the women's movement by nearly twenty years: "By reinterpreting incest, wife beating, and poverty as signs of social as well as individual failure, Metalious turned 'trash' into a powerful political commentary on gender relations and class privilege." She adds that the book offers "a valuable corrective to the myth of quiescent domesticity and class consensus."

But is *Peyton Place* any good? To be sure, the novel was never known for the subtlety of its drama or the lyricism of its prose. ("'Not me,' said Kathy ungrammatically.") But it is certainly a page-turner. Cameron quotes a *Chicago Tribune* reviewer's qualified endorsement: "The writing is good for its kind." Perhaps Metalious herself said it best: "If I'm a lousy writer, then a hell of a lot of people have lousy taste."

Since the 1980s, scholars like Janice Radway, author of *Reading the*

Forthcoming from Duke

PARALLAX VISIONS

Making Sense of American–East Asian Relations at the End of the Century

BRUCE CUMINGS

Cumings provides a nuanced understanding of how the United States has loomed over the modern history and culture of East Asia. By offering correctives to widely held yet largely inaccurate assessments of the affairs of this region, *Parallax Visions* shows how relations between the United States, Japan, Vietnam, North and South Korea, China, and Taiwan have been structured by their perceptions and misperceptions of each other.

"Cumings's views derive from a close study of East Asia over several decades and produce insights that are devastating to American *amour propre*. His is not just a new perspective but also the source of truly unknown information. There is no other voice quite like that of Bruce Cumings."—Chalmers Johnson, Japan Policy Research Institute

304 pages, cloth $27.95
Asia-Pacific Series

DUKE UNIVERSITY PRESS
Box 90660 • Durham, NC 27708-0660 • toll-free 1-888-651-0122 • www.duke.edu/web/dupress/

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Romance and *A Feeling for Books*, and Michael Denning, author of *Mechanic Accents: Dime Novels and Working-Class Culture in America*, have pondered this truism. And in their wake, middlebrow and mass-market fiction has taken a seat at the literary table. Emily Toth—best known these days for her popular advice manual, *Ms. Mentor's Impeccable Advice for Women in Academia* (Pennsylvania, 1997)—was teaching *Peyton Place* in journalism and biography classes as long ago as 1982. Says Toth, "The whole notion of literary merit has come under scrutiny. When I teach a book, I don't talk about literary merits. I ask what the author is telling us, how it relates to the author's life and to the larger culture. If I taught *Peyton Place* today, I'd ask students to think about how it reflects and opposes the 1950s."

But Toth discovered that this type of approach was hardly smiled on in the conservative Penn State English department of the 1980s. Ms. Mentor, purveyor of cautious, pragmatic career advice to aspiring professors, has evidently acquired some of her wisdom at the school of hard knocks. Toth came up for tenure just as she was finishing her Metalious biography. With two other books behind her, she was granted tenure in the end, but she bitterly recalls the division among her colleagues. When she received a grant to finish *Inside Peyton Place*, one colleague buttonholed her to sneer, "Congratulations on getting money for trash."

PHOTOFEST

According to Cameron, Grace Metalious never expected *Peyton Place* to prefigure *Melrose Place*.

Would Ms. Mentor recommend that an assistant professor write about *Peyton Place* before coming up for a tenure review? "No," Toth says quickly. But on reflection, she is not sorry she took the risk herself. Although *Inside Peyton Place* was never banned, its cold reception led her to identify with Grace Metalious, who became persona non grata in the town where her novel was set. Says Toth, "Having a troubling or difficult experience can be a spur to write. I didn't think so then, when I wrote about her. But I think so now."

LAURA SECOR

AMERICAN Erotica ANCIENT

The Erotic Muse
American Bawdy Songs
Second edition
ED CRAY

"The revision and expansion of Cray's groundbreaking 1968 collection reaffirms the continuity of a Rabelaisian spirit of American culture virtuously damned by all. Preachers, professors—polite people of all persuasions—are discomfited by these shamelessly libidinous paeans to the glories of obscenity." — *Studies in Popular Culture*

A volume in the series Music in American Life

Cloth, $34.95; Paper, $24.95

THE PRIAPUS POEMS
Erotic Epigrams from Ancient Rome
TRANSLATED BY RICHARD W. HOOPER
With Introduction and Commentary

Unmistakable by virtue of his exaggerated phallus, Priapus inspired a host of bawdy poems that explore ancient sexuality. Includes the original Latin texts as well as a commentary on classical references and textual problems.

"An absolutely brilliant translation." — Judith Hallett, coeditor of *Roman Sexualities*

"Witty, accessible, and enjoyable. Hooper's translation is excellent." — Catharine Edwards, author of *The Politics of Immorality in Ancient Rome*

Cloth, $35.00; Paper, $14.95

Illinois

www.press.uillinois.edu UNIVERSITY OF ILLINOIS PRESS (800) 545-4703

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

PLEASE SEND ENTRIES TO **CONTEST**/LINGUA FRANCA/22 W. 38TH STREET/NY, NY 10018 BY MAY 15, 1999. INCLUDE YOUR NAME, ADDRESS, AND PHONE NUMBER, AS WELL AS YOUR EMAIL ADDRESS IF POSSIBLE. ENTRIES MUST BE NO MORE THAN 250 WORDS IN LENGTH.

WHAT DISCIPLINE IS RESPONSIBLE FOR THE WORST ACADEMIC PROSE?

LAST SUMMER, PRESIDENT Clinton presented a major syntax simplification initiative: "The federal government's writing must be in plain language," demanded the stylist-in-chief. "By using plain language, we send a clear message about what the government is doing, what it requires, and what services it offers." At the same time, Vice President Gore announced that the government would give a monthly award to the federal employee who uncovered the most horrifying example of bureaucratic prose. The award would be termed the *Meleagris Gallopavo Garrulitas Terminatrix Encomium* or Gobbledygook Elimination Prize. Winners would receive "a button with a turkey head on it and line through it," Gore explained.

Of course, if there's any form of discourse with a reputation worse than bureaucratese, it's academese. In the late-nineteenth century, the French sociologist Gabriel Tarde noted that those in search of delightful speech should stay away from scientific congresses. And since that time, academic prose has served as an object of disdain for academic and nonacademic alike. Roger Kimball notes that "as clarity and intelligibility are scorned as simple-minded...[the] triumph of opacity has largely succeeded in transforming serious discussion of art, literature, and culture into a congeries of hermetic language games." In response, Jonathan Culler protests an oppressive "ideology of lucidity" that he believes critics like Kimball have attempted to force upon the academy.

Academic prose may be a disaster. But can anything be done? Three years ago, *Philosophy and Literature*, an excellent humanities journal co-edited by Denis Dutton and Patrick Henry, established an annual Bad Writing Contest. Each year, the journal has awarded a prize to the "ugliest, most stylistically awful passage found in a scholarly book or article published in the last few years." The 1998 prize went to UC-Berkeley theorist Judith Butler. The runner-up was the University of Chicago's Homi Bhabha, who produced this remarkable sentence in his book *Locations of Culture* (Routledge, 1994):

> If, for a while, the ruse of desire is calculable for the uses of discipline soon the repetition of guilt, justification, pseudo-scientific theories, superstition, spurious authorities, and classifications can be seen as the desperate efforts to 'normalize' formally the disturbance of a discourse of splitting that violates the rational, enlightened claims of its enunciatory modality.

Not surprisingly, the journal's award winners have tended to come from the postmodern wing of the academy, where scholars like Bhabha and Butler have displayed an affinity for contorted syntax, a love of neologisms, and a weakness for the notion that to deconstruct linguistic categories is to reconstruct society. But it's worth pointing out that obscurantism does not belong to the poststructuralist, the Francophile, or the cultural studies enthusiast alone. It can be found wherever academics are known to congregate. Indeed, as Gerald Graff once pointed out, it's far easier to understand the usually turgid Fredric Jameson's injunction "Always historicize!" than it is to grasp the drift of many pre-1970s scholars. In a not untypical sentence, Talcott Parsons, the one-time dean of sociology, wrote

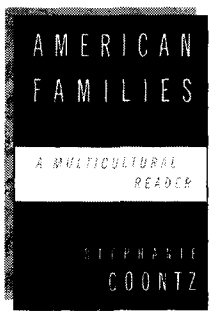
> The first relation is that which lies closest to positivistic modes of thought, since for thought processes the elements of scientific methodology constitute such a norm, especially the logical, and in so far as action is rational, in the sense employed throughout this study, the same elements are normative not only to thought but also to action.

It may have been such assaults on the English language that inspired W.H. Auden to instruct Harvard graduates of 1946: "Thou shalt not sit/with statisticians nor commit/a social science."

With these thoughts in mind, we would like to invite our readers to submit their favorite examples of bad writing in a non-postmodern idiom. Post-modernism is, of course, a vague notion. But the editors believe that they know an example of it when they see it. Any text that is not in translation and appeared originally in an academic journal or academic book during the past fifty years is eligible for the award. Please keep the nominations under 250 words and send them to us by May 15, 1999. The reader with the best entry will receive a three-year subscription to *Lingua Franca*—and a collection of George Orwell's essays. ◉

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Spring Books

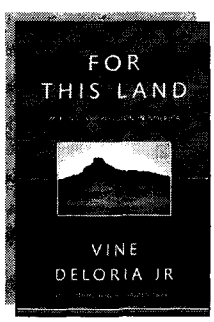


AMERICAN FAMILIES

A Multicultural Reader

Edited by Stephanie Coontz, with Maya Parson and Gabrielle Raley

"At last, a book that replaces unrealistic idealization of 'The Family' with the many faces of real families in the real world! Accessibly written and full of important data, this is the best single-volume guide I know to the way we live now."
—Katha Pollitt
$27.99/pb



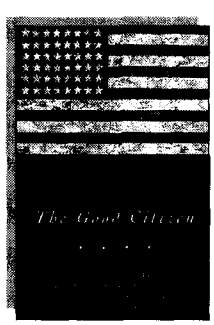
FOR THIS LAND

Writings on Religion in America

Vine Deloria, Jr.

Edited with an Introduction by James Treat

"Thirty years' worth of Deloria's essays on religion and Native American life, thoughtfully edited and presented... A forceful and clear-sighted anthology."
—*Kirkus Reviews*
$19.99/pb

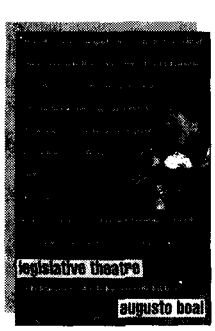


THE GOOD CITIZEN

Edited by David Batstone and Eduardo Mendieta

"This collection of essays by nine intellectuals is thought-provoking, passionate, and stirring...this is required reading for all citizens."
— *Library Journal*

Contributors: Linda Martín Alcoff, David Batstone, Robert N. Bellah, Judith Butler, Barbara Christian, Michael Lerner, Eduardo Mendieta, Ronald Takaki, and Cornel West.
$21.00/hb



LEGISLATIVE THEATRE

Using Performance to Make Politics

Augusto Boal

Translated by Adrian Jackson

Legislative Theatre is the latest and most remarkable stage in the unique Augusto Boal project. It is an extraordinary experiment in the potential of theatre to effect social change.
$22.99/pb

ROUTLEDGE

At bookstores now or call
1-800-634-7064
www.routledge-ny.com
Routledge 29 W. 35th St., NY NY 10001

RACE IN THE MIND OF AMERICA

Breaking the Vicious Circle Between Blacks and Whites

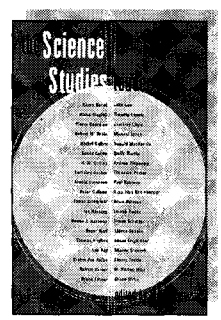
Paul L. Wachtel

"To a contentious, acerbic debate Paul Wachtel brings his signature trademarks—thoughtful, reflective analysis and a hopeful path into the future. This book represents what the President's national conversation on race might have been, had it been serious."
— Stanley Renshon, author of *High Hopes*
$25.00/hb

THE SCIENCE STUDIES READER

Edited by Mario Biagioli

Here are essays on the gender dimensions of science, the moral economies of scientific communities, imaging techniques, intellectual property, authorship, and many other current subjects.
$35.00/pb

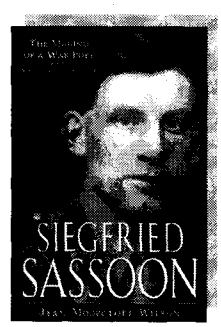


SIEGFRIED SASSOON

The Making of a War Poet, A Biography (1886-1918)

Jean Moorcroft Wilson

"Promises to be the definitive biography... compassionate as well as critical."
— Robert Nye, *The Scotsman*
$35.00/hb

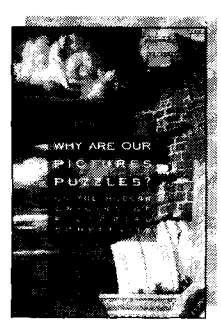


WHY ARE OUR PICTURES PUZZLES?

On the Modern Origins of Pictorial Complexity

James Elkins

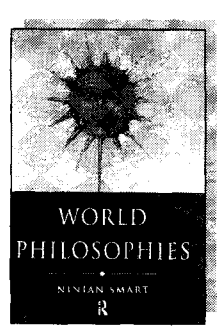
"Written with crystalline elegance and analytical rigor, Why Are Our Pictures Puzzles? will be of interest not only to students of visual culture, but also to anyone concerned with interpretation in the humanities as a whole."
—Martin Jay
$21.99/pb



WORLD PHILOSOPHIES

Ninian Smart

World Philosophies is a comprehensive survey of the world's philosophical and religious traditions. Ninian Smart discusses notable figures including Plato and Kierkegaard in the West; The Buddha and Mao Zedong in Asia; Tempels and Knibanga in Africa; and Rodo and Royce in America.
$40.00/hb



PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

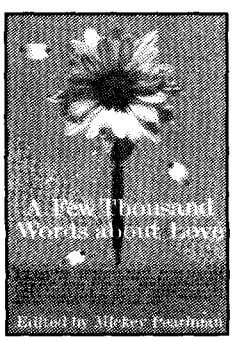
Now in your bookstore . . .

CONTEMPORARY IRISH LITERATURE

Transforming Tradition
Christina Hunt Mahony
"From Seamus Heaney to Colum McCann . . . the only current one-volume introduction to these writers."—*Library Journal*
336 pp. • $18.95 • pb.

FROM THIS DAY FORWARD

Commitment, Marriage, and Family in Lesbian and Gay Relationships
Gretchen A. Stiers
"Makes a useful contribution to the field of gay and lesbian studies."—*Publishers Weekly*
258 pp. • $24.95 • cl.



Now in paperback!

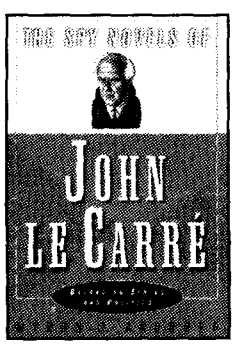
A FEW THOUSAND WORDS ABOUT LOVE

Edited by Mickey Pearlman
"Truths and memorable voices fill this sharp essay collection about the nature of love."
—*Kirkus Reviews*
254 pp. • $13.95 • pb.

Now in paperback!

AFRICA IN CHAOS

George B.N. Ayittey
"Robust and provocative."
—*New York Times Book Review*
415 pp. • $18.95 • pb.

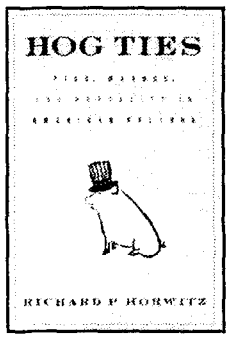


THE SPY NOVELS OF JOHN LE CARRE

Balancing Ethics and Politics
Myron Aronoff
"Aronoff convincingly relates the fictional world of John le Carré to the real world of politics and espionage."
—Former Senator Bill Bradley
330 pp. • $49.95 • cl.

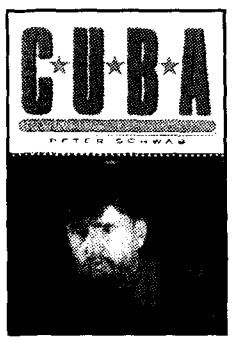
HOG TIES

Pigs, Manure, and Mortality in American Culture
Richard Horwitz
"A thoughtful, worthwhile examination of a major part of the American food industry."
—*Seattle Times*
332 pp. • $27.95 • cl.



CUBA

Confronting the U.S. Embargo
Peter Schwab
"A smoothly written account of the effects of the U.S. embargo."—*Publishers Weekly*
240 pp. • $29.95 • cl.



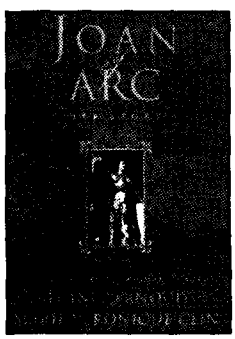
Now in paperback!

ROGUE REGIMES

Terrorism and Proliferation
Raymond Tanter
". . . highly informative."
—*The Washington Times*
347 pp. • $17.95 • pb.

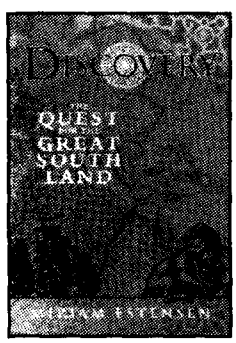
JOAN OF ARC

Her Story
Régine Pernoud & Marie-Véronique Clin
Translated by Jeremy duQuesnay Adams
"Truly an exemplary biography . . . This *Joan of Arc* makes you want to be there to witness it all!"—*Le Monde*
330 pp. • $27.95 • cl.



DISCOVERY

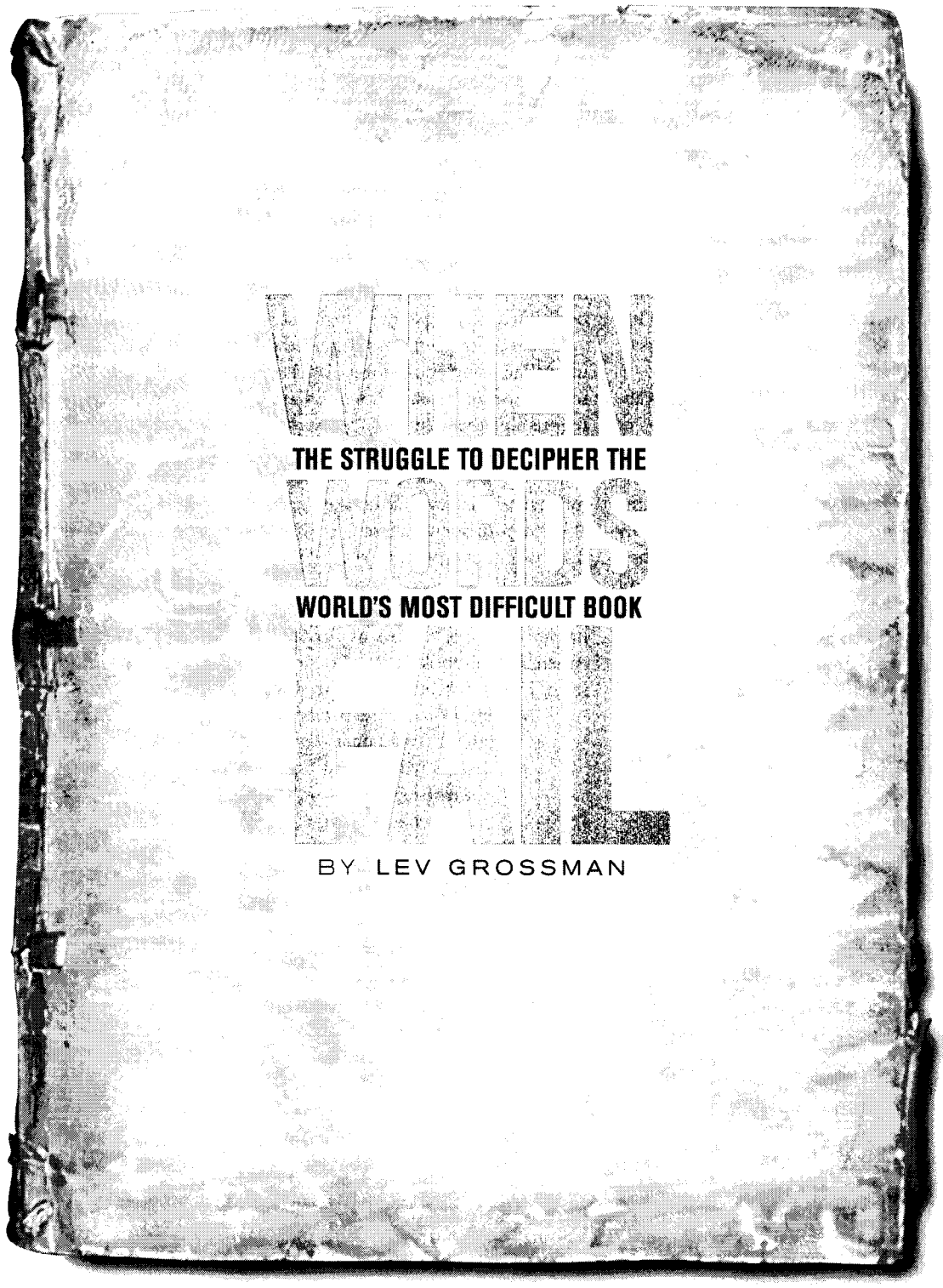
The Quest for the Great South Land
Miriam Estensen
"Few novelists can match Estensen in bringing a complicated story to life."—*Booklist*
288 pp. • $24.95 • cl.



St. Martin's Press

Scholarly & Reference Division

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



BEINECKE RARE BOOK & MANUSCRIPT LIBRARY, YALE UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

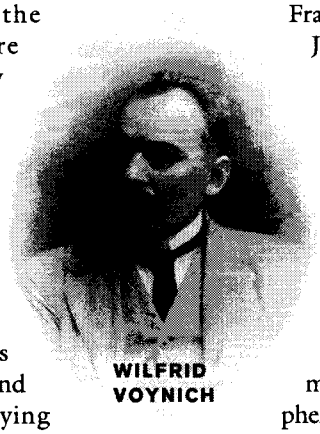
"And that is what you are going to tell the FBI?" Marcus Brody asked, as he and Indy passed through the double doors of the Museum of Antiquity. "That there was nothing to any of it? The Tomb of Hermes does not exist, Voynich is gibberish, and the philosopher's stone is simply a dream?"

—Indiana Jones and the Philosopher's Stone (1995)

THE EMPLOYEES BEHIND THE BLOND-wood circulation desk at Yale University's Beinecke Rare Book and Manuscript Library have heard it all before, so when I ask to see the Voynich manuscript they glance at each other, eyebrows raised, as if to say, "Oh, God, not another one." A couple of them even know the call number off the tops of their heads: MS 408. One of the Beinecke's curators remarks dryly, "You're not the first."

In the reading room, the Voynich manuscript is brought out to me on slabs of gray foam rubber daintily arranged like an exotic dish at a restaurant. It's a drab, unassuming volume, about six inches by nine and maybe three inches thick—roughly the dimensions of a hardcover Stephen King novel. The pages are made of soft light-brown vellum (fine, thin calfskin) with uneven edges. They're held together by three leather thongs and wrapped in more vellum that has been folded in around the edges to make a cover.

The 204 pages of the Voynich manuscript are crowded with writing, tiny letters penned in a careful, even hand. Almost every page carries an illustration drawn in a crude but compelling style that suggests a determined amateur rather than a trained artist. First come pictures of fantastic plants with bulbous seedpods and snaky roots, then dizzying wheel-shaped astrological and cosmological diagrams. Later pages are covered with bizarre panoramas depicting hundreds of plump, naked women bathing in water that comes streaming out of long, loosely sketched pipes and flumes. The women have rouged cheeks and carefully dotted nipples.



WILFRID VOYNICH

Some of the illustrations are in color: royal blues, watery greens, and red browns that look like dried blood. Faces with oddly wistful expressions are everywhere, peering out from moons and planets and even doodled into leaves and roots. Some pages unfold unexpectedly, centerfold-style, into four- or six-page posters crammed with detail. One poster has been crumpled and wadded up and won't lie flat. Someone, not the original scribe, has added page numbers, and there are gaps in the numbering where pages have been lost.

But as curious as the pictures are, the most unsettling thing about the Voynich manuscript is the text itself. It's written in a mysterious alphabet that exists nowhere else in the world, and after centuries of study, not even the most accomplished medieval historians and military code breakers have been able to figure out what it says, or who wrote it, or when, or where, or why.

THE VOYNICH manuscript is named for one Wilfrid M. Voynich, an American rare-book dealer who came across it in 1912 in the library of the Villa Mondragone, a Jesuit college in Frascati, Italy, near Rome. The Jesuits who owned the manuscript knew almost nothing about it. Recognizing the manuscript as an unusual and potentially valuable artifact, Voynich purchased it and brought it back with him to America. He circulated photostats of the pages to scholars he thought might have a shot at deciphering it: paleographers, medieval historians, cryptographers, linguists, philologists, even astronomers and botanists.

Voynich had every reason to expect a quick solution. Encrypted manuscripts were hardly unknown, nor were they considered particularly intractable. According to David Kahn's *The Codebreakers* (Scribner's, 1996), the influence of Leopold von Ranke's "objective" approach to writing history inspired nineteenth-century historians with a new interest in primary documents, and what they discovered when they reopened government and church archives was that many of the older, more diplomatically sensitive papers were encrypted. The challenge of deciphering them gave rise to a brand-new subdiscipline: historical cryptography. The nineteenth-century abbot Domenico Pietro Gabbrielli, who worked in the diplomatic section of the state archives of Florence, was famous for having single-handedly deciphered 1,755 codes dating from as early as 1414.

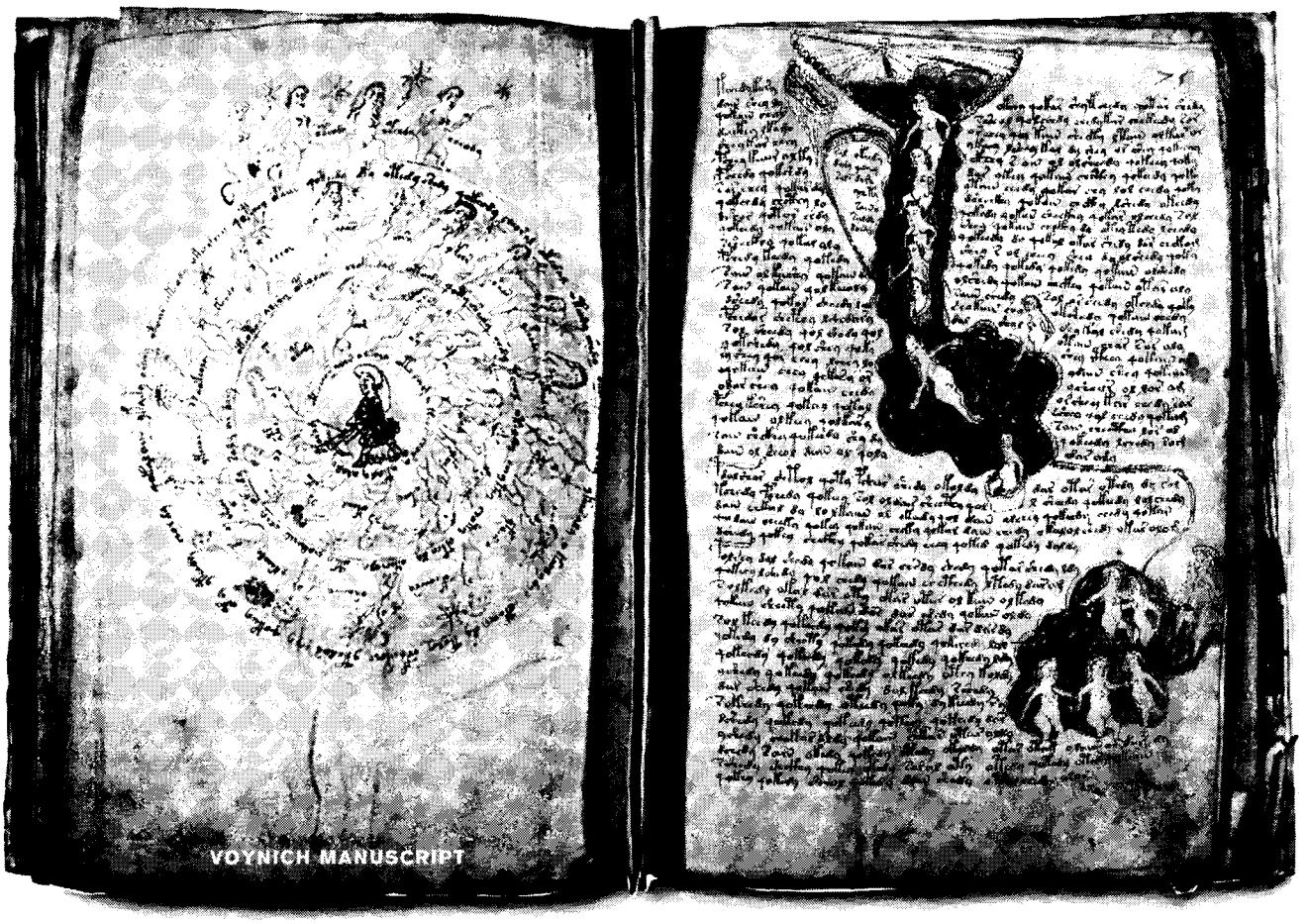
What's more, at the time when the Voynich manuscript was thought to have originated—the late medieval or early Renaissance period—the craft of cryptography was still relatively unsophisticated. Many medieval ciphers were just exercises by idle monks in the margins of otherwise straightforward manuscripts: words written backward, or with the vowels replaced by dots. A few examples distinguish themselves. Sometimes attributed to Chaucer, *The Equatorie of the Planetis* is a late-fourteenth-century instruction manual for the use of an astronomical instrument; it includes six passages in a simple cipher in which letters are replaced by symbols. The authorship of the *Hypnerotomachia Poliphili,* a dream narrative first published in 1499, was unknown until readers picked up on the fact that the first letter of each chapter spells out "Poliam frater Franciscus Columna peramavit"—"Brother Francesco Colonna passionately loves Polia."

The evolution of European cryptograms was largely driven by the need to conceal sensitive information. The Italian city-states and the Vatican were pioneers in the genre; in 1379, Clement VII, the first of the Avignon popes, had separate cryptographic systems constructed for each of twenty-four correspondents. Other ciphers were used to conceal alchemical and magical writings, which their authors considered too powerful—or too incriminating—to fall into the wrong hands.

Superficially, the case of the Voynich manuscript looks like an easy one. To start with, its pages are full of well-known astrological symbols and carefully sketched herbs, each with its own caption. Match the symbol

BEINECKE RARE BOOK & MANUSCRIPT LIBRARY, YALE UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



AFTER CENTURIES OF STUDY THE VOYNICH MANUSCRIPT'S ALPHABET CONTINUES TO REMAIN MYSTERIOUS.

or the plant name with its enciphered caption and you're halfway home, right? Wrong.

On a first viewing, the Voynich cipher presents what Mary D'Imperio, the author of *The Voynich Manuscript: An Elegant Enigma* (Aegean Park Press, 1981), calls "a deceptive surface appearance of simplicity." Though unfamiliar, the letters are purposefully formed, right down to a systematic convention governing ligatures. They repeat at about the frequency of letters in a typical Romance language; and the words look about the length of average Romance language words. The overall effect is one of meaningfulness, of a powerful impression of sense lurking just beneath the surface of the page, waiting to be set free. When Voynich first made his discovery public, cryptographers flocked to the task of deciphering it as a kind of test of intellectual machismo, but the manuscript rebuffed them.

STUDENTS of the manuscript did manage to learn a fair amount about its unusual history and provenance. The first clue was a letter tucked between the manuscript's pages; it was written in 1665 or 1666 (the date is no longer completely legible) by Johannes Marcus Marci of Kronland, rector of the University of Prague and physician to the emperor Rudolf II of Bohemia, who was himself an eminent patron of the sciences (his court astronomer was Johannes Kepler). Marci's letter was addressed to the polymath Athanasius Kircher, a Jesuit famous for trying and failing to decipher Egyptian hieroglyphics and for having himself lowered into the crater of Vesuvius to observe the play of subterranean forces. Kircher was also the author of *Polygraphia nova et universalis*, one of the earliest attempts at devising a universal language.

"This book, bequeathed to me by an intimate friend," Marci wrote, "I destined to you, my very dear Athanasius, as soon as it came into my possession, for I was convinced it could be read by no one except yourself." This "intimate friend," Marci went on, had worked tirelessly to unriddle it, "but his toil was in vain, for such Sphinxes as these obey no one but their master." Marci mentioned that Rudolf II himself had once owned the book—had, in fact, paid the princely sum of six hundred ducats for it—and he noted that the emperor believed it to have been written by the English monk Roger Bacon (1214–1294?).

Though the book's presence in Prague is well established, the circumstances of its creation remain mysterious. Before 1600, the record is blank, or sketchy at best, and there's considerable debate about the century in which the manuscript was written. Many scholars, including Theodore Petersen, a medievalist at Catholic University who studied the Voynich manuscript during the 1950s, have assigned it a date as early as the thirteenth century, comparing it to the work of St. Hildegard von Bingen, a twelfth-century German abbess and visionary whose drawings are stylistically similar and who also experimented with a cipher (it was divinely granted to her in a dream).

BEINECKE RARE BOOK & MANUSCRIPT LIBRARY, YALE UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Others have been wary of assigning the manuscript such an early date. In 1944 the botanist Hugh O'Neill argued that one of the illustrations represents *Helianthus annuus,* the common sunflower, and that since sunflower seeds first reached Europe when Columbus brought them back from the New World, it follows that the Voynich manuscript cannot possibly have been written any earlier than 1493. The cryptographer Elizebeth Friedman has cited the plumpness of the "rotund" female figures as the sign of a Renaissance or at least a postmedieval sensibility. And Robert Brumbaugh, a professor of medieval philosophy at Yale, draws a similar conclusion, citing one of the astrological drawings in which a Sagittarius figure wears what Brumbaugh identifies as "a fifteenth-century Florentine archer's hat" and a drawing of a clock with "a short hour and a long minute hand, a style not developed until the fifteenth century." Robert Babcock, who as curator of early manuscripts at the Beinecke currently has charge of the Voynich manuscript, argues that the physical properties of the book's vellum put its origin squarely in the 1500s. "The color, the way it's prepared, the thickness.... It doesn't look at all out of place with other sixteenth-century manuscripts."

WILLIAM NEWBOLD

To complicate matters further, the smooth, even handwriting, free of hesitation or errors, has suggested to more than one reader that the text of the Voynich manuscript was copied from an earlier work. And in a 1986 article in the journal *Cryptologia,* Michael Barlow made the inevitable suggestion that Voynich, having "a great sense of humor," wrote the book as a hoax.

Voynich himself thought his manuscript was written in the thirteenth century, and, like Rudolf II, he attributed it to Doctor Mirabilis, Roger Baco. A somewhat fantastic figure (popular legend endows him with occult power), Bacon wrote seriously on a huge variety of topics, including some particularly germane to the Voynich manuscript: astrology, medicine, and alchemy. Moreover, Bacon is known to have had at least a passing interest in the craft of cryptography. In his *Letter on the Secret Works of Art and the Nullity of Magic*, he wrote, "The man is insane who writes a secret in any other way than one which will conceal it from the vulgar and make it intelligible only with difficulty even to scientific men and earnest students." And he continues, suggestively, "Certain persons have achieved concealment by means of letters not then used by their own race or others but arbitrarily invented by themselves." It doesn't take much imagination to read all this as a description of the Voynich cipher. And Bacon would have had plenty of reasons to encrypt his work: His unorthodox interest in the sciences and his outspoken criticisms of the church got him muzzled and imprisoned by the authorities.

For what it's worth, history also provides a convenient intermediary between Bacon and Rudolf II in the person of John Dee (1527–1608). Dee was a true Renaissance character, an alchemist, astrologer, bibliophile, eccentric, geographer, and dabbler in magic who was suspected of being a necromancer and who claimed to have communicated with angels. Dee maintained one of the largest libraries in England, which included many works by Bacon, and he's been proposed as the model for both Shakespeare's Prospero and Ben Jonson's quintessential alchemist, Dr. Subtle. He made regular trips to Rudolf II's court between 1584 and 1588, when the manuscript might have arrived there. Years later, Sir Thomas Browne would report that Dee's son, Arthur, spoke of a mysterious book in his father's possession, a book "containing nothing but hieroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out."

WHILE THE Voynich manuscript's author remains unknown, its notations have proven still more mysterious. The first scholar to claim victory over the code was William Romaine Newbold, a professor of philosophy at the University of Pennsylvania. Newbold assisted the government's code-breaking efforts during World War I, and he was one of the very first scholars to obtain a facsimile of the manuscript from Voynich himself. He announced his initial findings in 1921; following his death in 1926, they were published as *The Cipher of Roger Bacon.*

Newbold's solution was tortuously, almost bizarrely, complex. It began by examining a single sentence, one that stands out even to the casual reader not only because it appears on the very last page of the manuscript but because it looks as if it's written at least partly in ordinary Roman letters. As Newbold read it, the sentence begins, "Michiton oladabas multos te tccr cerc portas." Bracketing inconvenient nonsense such as "tccr" and correcting "multos" to read "multas," Newbold isolated the phrase "Michi dabas multas portas," which he translated as "To me thou gavest (*or* wast giving) many gates." Newbold believed that Bacon was familiar with the Cabala, the lore of Jewish mysticism, and in a Cabalistic context, the word "gate" refers (so Newbold argued) to any given combination of two Hebrew letters. On the basis of this clue, and further readings of the last page of the manuscript, which he thought of as a key, Newbold developed a code based on letter pairings in which every two letters that appear in the manuscript stand for one letter in the deciphered text.

But he wasn't through yet. Finding himself still unable to decipher the Voynich alphabet, Newbold returned to the last page, where he reexamined the letter o in the word "multos." Grammatically, it should have been an a, and on looking at it again Newbold decided that it was an a, but strangely distorted by the fact that it was composed of three separate pen strokes. Each stroke, Newbold then wildly surmised, must have its own independent meaning. Working on an almost microscopic level, and ignoring the shapes of the letters themselves, Newbold proceeded to break up each letter in the Voynich manuscript into tiny individual pen strokes—sometimes as many as fifteen or twenty strokes per letter. He then identified the strokes as an ancient Greek form of shorthand. "The line which to the naked eye seems quite simple," he wrote, "when magnified...is frequently seen to be composed of individual elements, and if magnified still further some of the elements will be resolved into still other elements many of which may be taken as characters."

If Newbold's methods were obscure, his findings were dramatic. He believed he had stumbled on Bacon's magnum opus, the summation of the hidden achievements of the greatest scientist of the Middle Ages. One passage has Bacon describing (and correctly dating) an eclipse that took place in the summer of 1290. Another

THE UNIVERSITY OF PENNSYLVANIA ARCHIVES

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

passage, taken from a page that bears an illustration of a large, starry diadem, Newbold translated as follows: "In a concave mirror I saw a star in the form of a snail...between the navel of Pegasus, the girdle of Andromeda, and the head of Cassiopeia." Astronomers confirm that this is a valid description of the great nebula in the constellation Andromeda, which we now know to be a spiral galaxy. Other facts that Newbold "discovered" in the Voynich manuscript include the date of a comet that appeared in 1273 and a method for refining copper from ore. Newbold's decipherment credits Bacon with the invention of the microscope and the telescope and with discoveries both micro- and macroscopic that remained hidden to science until centuries later.

To add credence to his theory, Newbold claimed that he had no prior knowledge of chemistry or astronomy. His discoveries caught the attention of the national media. All the major newspapers ran articles, as did *The Nation* and *Scientific American*. A madwoman made a pilgrimage to Newbold's home and begged him to use Bacon's magic to exorcise her demons.

BUT NOT LONG after the posthumous publication of *The Cipher of Roger Bacon*, skeptical voices began to make themselves heard, chief among them that of John Manly, a professor of English at the University of Chicago and the editor of a major edition of Chaucer who had served as a military cryptographer during World War I. In 1931 he published a scathing review of Newbold's theory in *Speculum*, the leading journal of medieval studies. In particular, he criticized the final step, in which Newbold took groups of as many as 110 letters and rearranged them into anagrams to form the final text. To demonstrate the arbitrariness of this method, Manly took the same groups of letters and generated entirely different words from them. "Messages obtained by this system," he wrote, "cannot be regarded as emanating from a thirteenth-century scholar...but are merely the product of the subconscious activity of the decipherer." Even more damning, Manly argued that the microstrokes that Newbold saw in the individual letters of the Voynich script were nothing more than the cracks and fissures that naturally form over time whenever ink is laid on parchment—the paleographic equivalent of white noise.

WHAT HAD BEGUN AS A MASTERPIECE OF CRYPTOGRAPHIC SLEUTHING ENDED IN THE POSTHUMOUS RUIN OF NEWBOLD S REPUTATION.

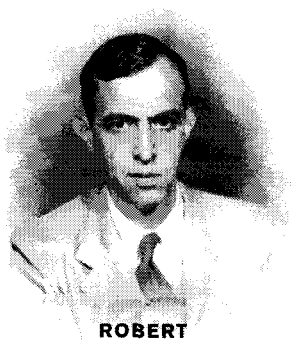
What had begun as a masterpiece of cryptographic sleuthing ended in the posthumous ruin of Newbold's reputation. The theme that Manly sounded in *Speculum* would come to haunt Voynich scholars—the sense that the manuscript was a kind of psychological trap, a cryptographic siren that seduced its readers into projecting their own desires and obsessions onto it in the name of scholarship. In retrospect, Newbold's *The Cipher of Roger Bacon* reads like a descent into madness, a narrative of consuming obsession and self-delusion. Even Newbold admitted

BEINECKE RARE BOOK & MANUSCRIPT LIBRARY, YALE UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that he "frequently...[found] it impossible to read the same text twice in exactly the same way." Of Newbold's fate and that of others like him, David Kahn writes, succinctly, that "sickness appears in cryptology as cryptanalytic hyperactivity."

BUT NEWBOLD was not the last victim of that sickness. In 1943 Joseph Martin Feely, a lawyer and the author of some pseudoacademic works on ciphers in Shakespeare, came out with *Roger Bacon's Cipher: The Right Key Found*. Feely's methods were both simpler and sounder than Newbold's, at least from a cryptographic point of view. He seems to have taken his cue from Legrand, the code-cracking hero of Poe's "The Gold Bug." Starting from the shaky assumptions that Bacon was the author of the Voynich manuscript and that the plaintext (as cryptographers refer to texts prior to encipherment) had been in Latin, Feely went through Bacon's Latin works and identified the seven letters that appeared most frequently: *e, i, t, a, n, u,* and *s*. He then did the same thing with the Voynich manuscript, substituted the first set of letters for the second, did a considerable amount of unsystematic fiddling and tweaking, and voilà. The results weren't overwhelming. Feely came up with captions to a few images that suggested they might be illustrations of female reproductive organs, but the Latin in which his decoded text is written is so marred by arbitrary abbreviations and garblings as to be, in the words of one critic, "unacceptable."



ROBERT BRUMBAUGH

The most serious claim of decipherment in recent years belongs to Robert Brumbaugh of Yale, who published a series of articles on the Voynich manuscript in the 1970s. Brumbaugh accomplished his decipherment by matching each letter in the Voynich alphabet with a number from one through nine. To convert the numbers into readable text, he used the picture captions. If the caption reads 757752 and the plant in the picture looks like a pepper, then, Brumbaugh reasoned, the 7 probably stands for *p*. Of course, nine numbers aren't enough to represent the entire Roman alphabet, so he set up a table, with the numbers one through nine running across the top and four rows of letters running underneath. Any given number could stand for any one of the four letters beneath it.

Using this technique, Brumbaugh came up with a plaintext written in what he called "an artificial language, based on Latin, but not very firmly based there," and characterized by "phonetically impressionistic" spelling, which is to say that some words come out better than others. Muddying the waters further, Brumbaugh maintained that the cipher shifted slightly every eight pages. He never applied his technique to passages long enough to give a real sense of what the manuscript as a whole is about, although he believed that it might be "a treatise on the Elixir of Life." He also suspected it of being a sixteenth-century hoax, the only purpose of which was to separate an enthusiastic Rudolf II from his ducats. As for the sentence on the last page, the same one on which Newbold had become so thoroughly fixated, Brumbaugh believed it was a kind of faux Baconian signature. He read it as "michi con olada ba"; he reassembled "con" and "ba" into "Bacon," and he noted that if you jump three letters forward in the alphabet from each letter in "oldada," you get "rogd." "Michi" he left to the tender mercies of his readers.

Brumbaugh's solution has aged only slightly better than Newbold's. In the more recent case, the fact that each Voynich character can stand for one of four letters taints the process of decipherment with far too much freedom, and the arbitrary spellings of the pseudo-Latin plaintext Brumbaugh produced have also raised more than a few eyebrows.

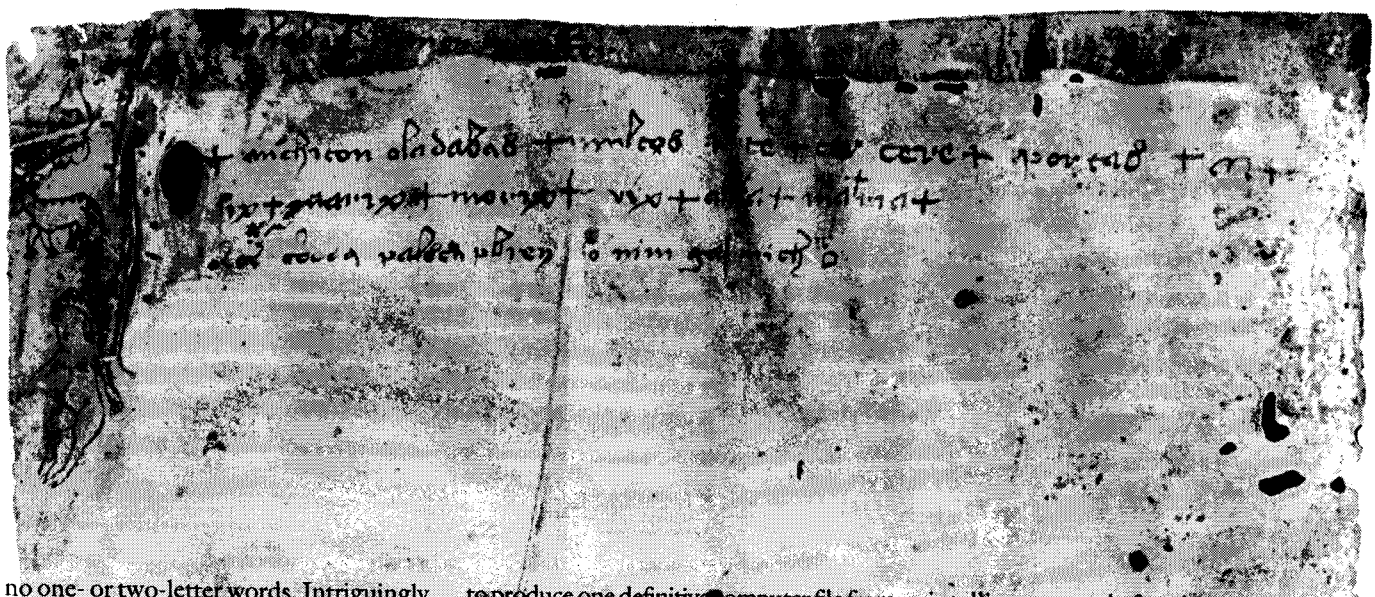
Since Brumbaugh, would-be decipherers have continued to rise and fall on a regular basis, and their solutions have grown ever more exotic. In 1978 a man named John Stojko published *Letters to God's Eye: The Voynich Manuscript for the First Time Deciphered and Translated Into English,* in which he argued that the text was an account of an ancient civil war written in an archaic, vowelless form of Ukrainian. In 1987 one Leo Levitov published a book with the admirably descriptive title *Solution of the Voynich Manuscript: A Liturgical Manual for the Endura Rite of the Cathari Heresy, the Cult of Isis.* The Cathari were members of a heretical sect that was savagely suppressed by the church, and Levitov argued that the Voynich manuscript is a Catharist prayer book written in "a twelfth-century adaption of the oral polyglot of Flanders." A physician who served in World War II, Levitov read the text as an extended, repetitive lyrical meditation on pain and death and the many pictures of nude women submerged in water as depictions of euthanasia.

BECAUSE the study of the Voynich manuscript demands facility in more disciplines than one person can reasonably be expected to master in a lifetime, those who study it can roughly be divided into two camps: the medievalists who dabble in cryptography, and the cryptographers who dabble in medieval studies. While the former camp has historically been the more visible, notable for flamboyant declarations of victory followed by inglorious debunkings, in the past fifteen years it has been the cryptographers, mathematicians, and computer programmers who have kept interest in the Voynich manuscript alive.

At the end of World War II, William Friedman, a cryptologist famous for breaking the ultrasecret Japanese PURPLE cipher, organized an informal Voynich manuscript study group among the scholars that the army's code-breaking effort had brought to Washington, D.C. From a cryptanalytic point of view, the challenges they faced were highly technical. Among them was the task of arriving at a standardized method of transcribing the Voynich alphabet, which is more difficult than it sounds. Many of the Voynich characters are identical but for tiny variations and embellishments that may or may not have any significance. The danger of reading two similar characters as one—equivalent to confusing the letter *o* with a zero—or treating one slightly variable letter as several was unavoidable. Nevertheless, the study group managed to perform a few statistical analyses on samples of the Voynich text using early IBM tabulating and sorting machines.

Some intriguing facts emerged. First, the analysis determined that the text of the Voynich manuscript is highly repetitive. In places, the same word appears two or three times in succession, and words that differ by only one letter also repeat with unusual frequency. Overall, the vocabulary of the Voynich text is smaller than it should be, statistically speaking, and although in general the words are unusually short compared to Latin and English, there are, upon close inspection, almost

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



no one- or two-letter words. Intriguingly, Friedman saw a similarity between this statistical profile and that of a synthetic, universal language created by the seventeenth-century philosopher John Wilkins, something like a proto-Esperanto. But computing power was limited and expensive in the 1940s, and by 1946 the members of the study group were demobilized and dispersed.

Despite enormous strides in computer technology, it took the arrival of the Internet to spark the next great wave of electronic analysis. In 1991 a loose international collective of researchers drawn largely from outside the academy coalesced around an email list devoted to the manuscript. "It's very orderly," says Jim Reeds, a list member and statistics Ph.D. who works in an AT&T laboratory. "Everyone is listened to politely, even the crackpots." Together the members maintain a massive archive of Voynich-related information; the network is spread out over dozens of interlinked Web sites that offer images of the manuscript, large chunks of transcribed text, a concordance, and even Voynich fonts. Recently, discussion has focused on the cipher's repetitiveness; several members have argued that it can be explained by a "verbose" cipher, one that substitutes several cipher letters for each letter in the plaintext.

The collective has also renewed the effort to produce a valid machine-readable transcription of the Voynich manuscript. Gabriel Landini, who lectures at the University of Birmingham's School of Dentistry, and René Zandbergen, a systems analyst in the German aerospace industry, are now working to consolidate and reconcile all the existing transcriptions into one single version; they will then transcribe the rest of the Voynich text to produce one definitive computer file from which conclusive statistical results can be obtained. Neither Landini nor Zandbergen has seen the original Voynich manuscript, and although the Voynich list has held two face-to-face gatherings, both in England, many of the collaborators have never met. "We do all this in our free time," says Landini, "and this is why it has been taking so long to finish." Adds Zandbergen, "Oddly enough, most people would probably be disappointed if one day the solution were found. A lot of us are in it for the fun of the puzzle rather than the hope of a solution."

IS IT ALL WORTH IT?

Or were the academics right to drop the Voynich manuscript like a hot potato? Reeds chalks up the current lack of academic interest to the difficulty of pigeonholing it. "Since no one can really ascribe a time or a place to it, no one really feels it's his responsibility," he explains. The problem is exacerbated by the critical trends of the past few years: The study of medieval texts has become far more preoccupied with historical context than it ever was in Newbold's day, and the obstinate contextlessness of the Voynich manuscript—which lacks an author, a language, a country, or even a century—makes it more or less resistant to the kinds of questions that contemporary medievalists tend to ask.

What's more, the humanities were much more closely allied with the military intelligence community in the first half of the century than they are today. Gone are the days when figures like Manly and Newbold could float easily from the world of cryptanalysis to that of Chaucer and back again. Even as late as 1943, forty-two members of Yale's graduating class went on to do intelligence work for the government. Since that time, work on the Voynich manuscript has had to happen independently, although interest within government agencies continues to this day. D'Imperio's study of the manuscript was carried out under the aegis of the Department of Defense, and early copies of it are prominently stamped UNCLASSIFIED. "It's never been an official work item for the government," says Reeds. "It's just a custom in that culture.... There's been a more or less continuous series of government-employed cryptographers working on it."

There is little question that the next break in the case of the Voynich manuscript will come from the Internet collective rather than either the military or the academy. But if anyone ever does solve the Voynich cipher, be they erudite academic or computer-savvy cryptanalyst, will we know it? So far, the only permanent truth the Voynich manuscript has yielded is that, where right and wrong are concerned, a cipher is less like a math problem than like a Rorschach blot—a happy hunting ground, as Joyce wrote of Shakespeare, for minds that have lost their balance. Can there be an answer that doesn't dissolve into the ambiguity of one of Newbold's anagrams or disintegrate into flakes of dry ink on five-centuries-old calfskin? The lesson of the Voynich manuscript may ultimately be that the line between signal and noise, decipherment and delusion is a perilously fine one—so fine, in fact, that cryptanalytic hyperactivity can occasionally erase it.

Lev Grossman's first novel, *Warp*, was published by St. Martin's Press in 1997. His article "What Ada Knew" appeared in the October 1998 issue of *LF*.

BEINECKE RARE BOOK & MANUSCRIPT LIBRARY, YALE UNIVERSITY

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hypotheses

FEARFUL SYMMETRY

Why Kant should have studied snowflakes

SUPPOSE WE WANT TO SAY that a certain theory of the world is objectively true. What might this mean? Well, among other things, it means that the theory must be true for all observers, regardless of their point of view. That is, its validity should not depend on where you happen to be standing, or which way you happen to be looking, or what time it is.

A theory that is independent of perspective is said to possess symmetry. In normal parlance, "symmetric" is used to describe objects, not theories. Human faces, snowflakes, and crystals are symmetric in certain ways. A sphere is symmetric since no matter how you rotate it, it retains the same form.

Therein lies a clue as to how symmetry might be defined more abstractly. A thing possesses a symmetry if there is something we can do to it so that afterward, the thing looks the same as it did before.

This was the definition that the physicist Hermann Weyl (1885–1955) came up with. A snowflake, for example, is symmetric with respect to the operation "rotation by 60 degrees," rotation does not affect its appearance. It is also mirror-symmetric, since reflection in a mirror leaves its form unchanged. A *theory* is said to possess a certain symmetry if there is something you can do to it—displace its coordinates in space or time, for example—without affecting its form or its equations. The more symmetries a theory has, the more universally valid it is.

I have just set the stage for one of the most underappreciated discoveries of the twentieth century: *For each symmetry that a theory possesses, there is a corresponding law of conservation that must hold in the world it describes.* A conservation law is one that states that some quantity can neither be created nor destroyed in an interaction. If a particular theory is symmetric under displacement in space, the law of conservation of momentum must hold. Similarly, symmetry under displacement in time implies the law of conservation of energy. Symmetry under rotation implies the law of conservation of angular momentum. Other, more subtle symmetries imply still more subtle conservation laws.

The intimate connection between symmetry and conservation is "a most profound and beautiful thing," in the words of the late Richard Feynman, one that "most physicists still find somewhat staggering." Laws that were once thought to be brute facts about the natural world—like the first law of thermodynamics, which says that energy can neither be created nor destroyed—turn out to be preconditions of the possibility of objective knowledge. This revelation has a decidedly Kantian flavor. But Kant's transcendental reasoning was fuzzy and often fallacious. The symmetry-conservation link, by contrast, was proved with airtight logical rigor—by a woman named Emmy Noether.

Emmy Noether was among the greatest pure mathematicians of the century. Born in Bavaria in 1882, she obtained a Ph.D. at Erlangen in 1907. Though the equal of such illustrious colleagues as David Hilbert, Felix Klein, and Hermann Minkowski, Noether was, as a woman, barred from holding a full professorship. Indeed, classicists and historians on the faculty at Göttingen tried to block her from giving unpaid lectures as a *Privatdozent*, moving Hilbert to comment, "I see no reason why her sex should be an impediment to her appointment. After all, we are a university, not a bathhouse."

When the Nazis came to power in 1933, Noether, a Jew, was stripped of her semiofficial position at Göttingen. She fled to the United States, where she taught at Bryn Mawr and gave lectures at the Institute for Advanced Study in Princeton. In 1935 she died suddenly from an infection after an operation.

Loud of voice and stout of figure, Noether struck her friend Hermann Weyl as looking like "an energetic, nearsighted washerwoman." In addition to being one of the pioneers of abstract algebra, she had considerable literary gifts, writing poetry, a novel, an autobiography, and, with a collaborator, a play. Her discovery that symmetries in a theory imply conservation laws was published in 1918. It is sometimes called Noether's thoerem.

Does Noether's theorem mean that laws of conservation are not out there in the world, but are merely artifacts of our epistemic practice? Such an idealistic interpretation should be resisted. The world does exert some control over just how symmetric—that is, universal—the true theory of it can be. Some symmetries have failed experimentally. In 1957, for example, Tsung-Dao Lee and Chen Ning Yang won the Nobel Prize for showing that our laws of physics would not be exactly valid for people living in a universe that was the mirror image of our own.

If the law of conservation of energy were ever shown to fail, the consequences would be more serious. The true theory of the world would then, we know from Noether's theorem, depend on what time it was—which would be a great blow to its objectivity.

The curious thing is that, at many points in the history of science, it looked as though the energy-conservation principle *had* failed. Each time, however, it was salvaged by making the concept of energy more general and abstract. What began as a purely mechanical notion eventually came to encompass thermal, electric, magnetic, acoustic, and optical varieties of energy—all, fortunately, interconvertible. With Einstein's theory of relativity, even matter came to be viewed as "frozen" energy.

Sooner than give up energy conservation, Henri Poincaré once observed, we would invent new forms of energy to save it. Thanks to Emmy Noether's great discovery, we know why: The timelessness of physical truth hangs on it.

JIM HOLT

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

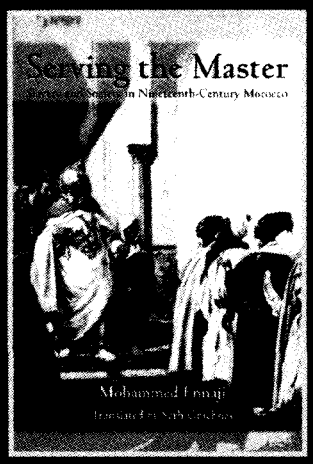
NEW BOOKS
ST. MARTIN'S PRESS

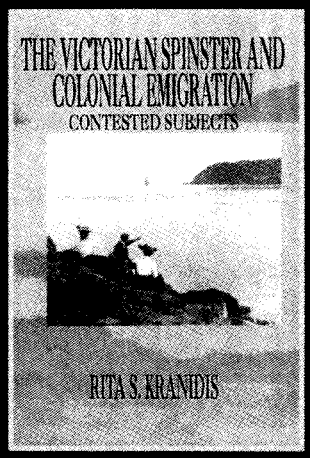
TRANSFORMING SHAKESPEARE
Contemporary Women's Re-Visions in Literature and Performance
Edited by Marianne Novy
Feminist critics examine how women's rewritings of Shakespeare, such as Jane Smiley's *A Thousand Acres*, address issues of gender, race, sexuality, colonialism, environmentalism, class, and nationalism as well as our relation to cultural tradition at the start of the new millennium.
1999 / 274 pp. 0-312-21472-3 $45.00 cl.

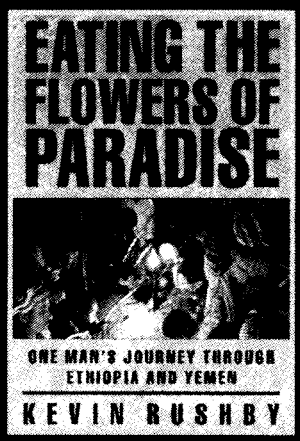
THE VICTORIAN SPINSTER AND COLONIAL EMIGRATION
Contested Subjects
Rita S. Kranidis
Examines the highly problematic issues surrounding the colonial emigration of unmarried Victorian women who were often regarded as cultural "excess."
1999 / 240 pp. 0-312-21605-X $45.00 cl.

MASS POLITICS
The Politics of Popular Culture
Edited by Daniel M. Shea
This provocative collection contains essays by Oliver Stone, Michael Medved, Mary Pipher and many others who use pop culture as a lens through which to view political life in the United States. Topics range from "Murphy Brown" to Rap music to censorship to Howard Stern.
1999 / 208 pp. 0-312-21949-0 $35.00 cl.

DESIRE BY DESIGN
Body, Territories and New Technologies
Edited by The Cutting Edge Women's Research Group
A celebration and analysis of the possibilities offered by new technologies to challenge received ideas about gender, identity, and the body.
1999 / 254 pp. 1-86064-280-2 $19.95 pb.
I.B.Tauris







Scholarly & Reference Division
175 Fifth Avenue
New York, NY 10010
1-800-221-7945

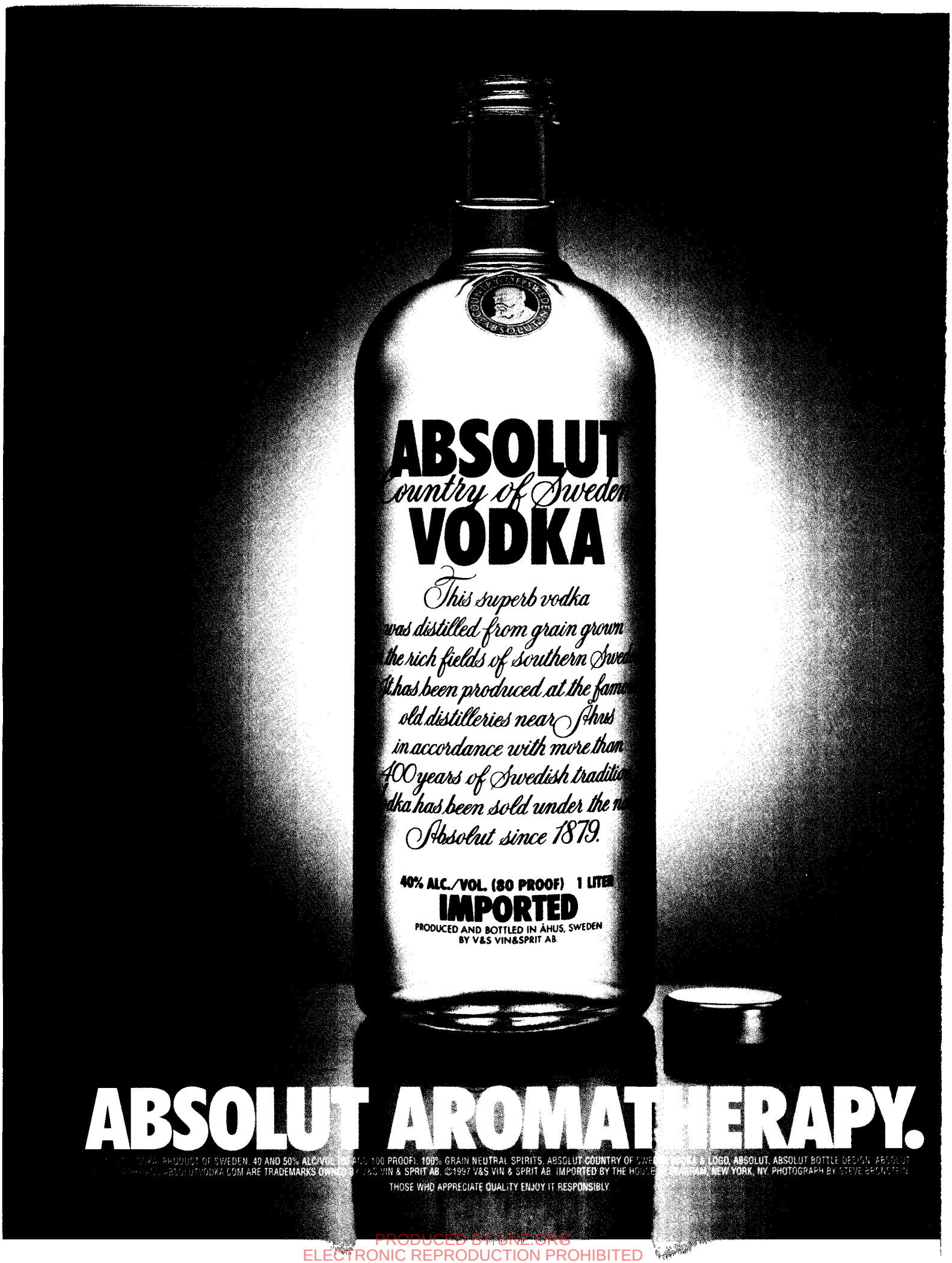
SERVING THE MASTER
Slavery and Society in 19th Century Morocco
Mohammed Ennaji
Translated by Seth Graebner
Brings together a rich panoply of figures to paint a practical, compelling picture of the experiences of slaves in nineteenth-century Morocco.
1999 / 192 pp. 0-312-21152-X $49.95 cl.

RESISTANCE, PARODY AND DOUBLE CONSCIOUSNESS IN AFRICAN AMERICAN THEATRE, 1895-1910
David Krasner
"Krasner's combination of extensive archival research and far-ranging knowledge provides an exhilarating intellectual experience."—*Library Journal*
1998 / 252 pp. 0-312-21925-3 $16.95 pb.

A PASSION FOR BOOKS
Edited by Dale Salwak
Exploring how books shape and nourish our lives, this book offers a spirited defense against the gloomy voices who claim the electronic age will render the book obsolete.
1999 / 248 pp. 0-312-21884-2 $35.00 cl.

EATING THE FLOWERS OF PARADISE
One Man's Journey Through Ethiopia and Yemen
Kevin Rushby
With grace, wit and insight, Kevin Rushby traces the historic trade routes of Qat, the leafy plant which releases pharmacologically-active substances that produce a hypnotic high, from the heart of Ethiopia over the Red Sea and into Arabia.
1999 / 322 pp. 0-312-21794-3 $24.95 cl.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED


ABSOLUT
country of Sweden
VODKA
This superb vodka
was distilled from grain grown
the rich fields of southern Swed
It has been produced at the famo
old distilleries near Åhus
in accordance with more than
400 years of Swedish traditio
dka has been sold under the n
Absolut since 1879.
40% ALC./VOL. (80 PROOF) 1 LITE
IMPORTED
PRODUCED AND BOTTLED IN ÅHUS, SWEDEN
BY V&S VIN&SPRIT AB.
ABSOLUT AROMATHERAPY.
PRODUCT OF SWEDEN. 40 AND 50% ALC/VOL (80 AND 100 PROOF). 100% GRAIN NEUTRAL SPIRITS. ABSOLUT COUNTRY OF SWE LOGO, ABSOLUT, ABSOLUT BOTTLE DESIGN, ABSOLUT
ABSOLUTVODKA.COM ARE TRADEMARKS OWNED BY V&S VIN & SPRIT AB. ©1997 V&S VIN & SPRIT AB. IMPORTED BY THE HOUSE NEW YORK, NY. PHOTOGRAPH BY STEVE BRONSTEIN
THOSE WHO APPRECIATE QUALITY ENJOY IT RESPONSIBLY.

PRODUCED BY LINZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED